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The
American Friend

Old Series
Vol. XVII. No. 28

JULY 11, 1929

New Series
Vol. XXXVI. No. 28

The Friend of God

JOHN R. WEBB

Beautiful Garments

KENNETH L. EICHENBERGER

New York, California, and Canada Yearly Meetings

Christian Nonconformity

ELBERT RUSSELL

Messenger of Peace

SUPPLEMENT

Pacific School of Religion
Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

SEPARATION OF NATIONALITY AND RELIGION

Protestant Christianity with its ideas of democratic decentralization does not tie anyone up with any foreign culture in a way that harms the local culture, and the Turks are learning that by observation. The part that Christian leaders are playing in national movements in India and China, too, is bound to have its weight. Furthermore, the leaders in Angora are doing all they can to separate the ideas of nationality and religion. It is only during this past year that the statement that Islam was the national religion was struck from the constitution. Any Turk eighteen or more years of age is legally quite free to change his religion. The old feeling that a Turk lost his racial connections if he was aided by the ideals of Jesus is losing ground. On the contrary, the idea is gaining ground among some thoughtful people that Europe and America have had a great gift in the life of Christ, and that Turkey has been the loser because historical accidents have barred His influence from Turkish culture. Some day a Turk will say to his people: "As Tolstoy, impelled by the love of Christ, did great service to Russia, though excommunicated by the Orthodox Church, so I, impelled by the love of Christ, will do much for my motherland, even though the Islamic church will have none of me." Then the idea of the indivisibility of nationality and religion will be ended.

MISSION ACCOMPLISHMENTS IN NEW TURKEY

Turkey is rapidly becoming again the leading nation of the Near East and the center of ideas for the whole Moslem world. In an article written by Dr. Lee Vrooman on "The Place of Missions in the New Turkey," now appearing in the July issue of *The International Review of Missions*, Turkey's leadership in the Near East is imposingly summarized in the following list of outstanding accomplishments during the past seven years: The abolition of the sultanate and the declaration of a republic. The abolition of the caliphate and disestablishment of the Moslem church. The abolition of mosque religious schools and a great increase of secular schools. The dissolution of dervish orders and seizure of their property. The nationalization of religious endowments. The abolition of the fez and adoption of hats. The dropping of the Hegira calendar and institution of the Gregorian calendar. The replacing of the old Arabic numerals by European numerals. The drawing up of three codes in place of Moslem Sheriat law, based respectively on the Swiss civil code, the German commercial code and the Italian penal code. The abolition by law of polygamy. The entire reconstruction of the school system, co-education being introduced. The promotion of sports, such as football. The teaching of western music in place of the old eastern music. The fostering of agriculture; the undertaking by the state of a great program of railway buildings; the creation of a state-subsidized merchant marine; the building of new factories with government aid. The dropping from the constitution of the statement that Islam is the religion of Turkey. The substitution of Latin letters for the old Arabic alphabet. The introduction of compulsory adult education to abolish illiteracy. The present opposition to religious teaching in mission institutions arises, according to Dr. Vrooman's article, out of a number of causes, chief of which is the feeling that a new religion would denationalize the masses. It is only yesterday that to become a Moslem in Anatolia was to become a Turk. In Protestant Christianity the Turks see Anglo-Saxon culture, and if their children adopt it they fear their becoming little Anglo-Saxons. This fear of denationalizing is bound to pass because it is not founded on fact.

NEW COURSES AT MOODY BIBLE INSTITUTE

The new catalogue of the Moody Bible Institute announces two important extensions to courses offered. Music has from the first been granted a large place in the curriculum, but is now advanced to the distinction of a special course. To Bible-Music studies as heretofore offered, subjects are added for a three-year course from which the student may graduate with the diploma of the Institute and be superbly equipped for all aspects of church, evangelistic and missionary musical activities. The course calls for intensive work in voice, piano; organ, choir directing and advanced composition. The Advanced Christian Education Course is announced as an extension of the former work in Christian education, requiring an added year of study. The additional work is intended to equip the graduate not only for effective service as director of religious education, but fits him to be director of music in church and Sunday school as well. The course holds great value for pastors' assistants and Sunday school workers.

HIGHER EDUCATION IN INDIA CONSIDERED

A very influential and representative conference of missionaries and Indian Christians engaged in Higher Education of Men and Boys held at Agra, with Dr. Mott and Mr. Paton present, has unanimously asked for the appointment of a Commission by the Conferences in North America and Great Britain and the International Missionary Council, to make recommendations on the future policy to be followed regarding missionary colleges in India, particularly having in mind the need for greater cooperation and concentration. This proposal has been influentially supported by leading missions, missionary colleges and Christian Councils in different parts of India, and will be before the American and British Conferences first, at the request of the Indian Council, and then before the International Missionary Council Committee.

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What is the youngest Yearly Meeting?
How many Cuban Friends ministers serving in Cuba?
How many Indian tribes have contacts with Friends?
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What is the attitude of the Mexican Government toward Friends Missions?
How many Friends missionaries there are?
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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXVI. No. 28. | JULY 11, 1929 | New Series Vol. XVII. No. 28.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

Propaganda and Our Public Schools

PRESIDENT HOOVER was right in declaring that the public schools of the country shall not be subjected to propaganda for Prohibition. The emphasis should be placed on the word propaganda, however. Our public schools should not be subjected to any kind of propaganda, and it would reassure us to hear as strong a word from the government regarding so-called patriotic propaganda on the question of military training and preparedness, including Navy day and what not. When peace organizations attempt to place before school children the claims of international understanding and good will it is often called propaganda and they are refused the opportunity. The military propagandists are welcomed, on the other hand, as purveyors of patriotism. Yes, let's have no propaganda in the public schools, but let's have a reasonable show of consistency in the matter. Like the mountaineer who had a hole in the cabin wall for each of his cats to enable them to make a simultaneous exit when he said scat, when we say propaganda let's mean propaganda.

But a second look at the question from the Prohibition angle will not be amiss. Pushing the claims of Prohibition as a political measure and a governmental policy is one thing—call it propaganda if we will. On the other hand, we take it that to encourage children and young people to observe the laws of the land is the beginning of good citizenship; and that to inform them of the effects of alcohol on the human system is scientific instruction. We should not dodge too quickly at the word propaganda.

We are glad to see that officers and leaders of the National Education Association, meeting at Atlanta, kept their heads on the question, making a sharp distinction between propaganda and the facts about temperance and alcohol. "It is not the business of the schools to deal with the heated aspects of the police question," said J. E. Morgan, Editor of the *Journal* of the Association, "but it is important that children learn how to find out for themselves the fundamental economic aspects of Prohibition." "Teachers of the country are overwhelmingly in favor of Prohibition," he asserted, "because they have seen the benefits it has brought to children and their families. They can be counted on to be reasonable in their instruction."

A Strange Headliner for a Bible Conference

THERE came to us a few days ago from the management some publicity material on the Winona Lake Bible Conference to be held in August with the request that we make place for it in our "valued publication." We always try to consider such requests on their merit and accordingly looked through the material for purpose of appraisal. It was freely announced that this Conference is now well known as the largest enterprise of this kind in our country, if not in the world; that its reputation is well deserved; that here gather the greatest preachers and Bible teachers the world affords; that the Conference is full of blessing to people in general and is especially helpful to ministers. Now all this may be so—it is alleged at any rate, and we pass on the statements for what they may be worth.

Something caught our attention, however, that compels us to raise at least one big interrogation point. As second among the "special features" listed for this year we find the name of Sergeant Alvin C. York, "the Greatest Civilian Soldier of the World," with this announcement: "He will tell the thrilling story of his capture singlehanded of one hundred thirty-two Germans and thirty-five machine guns." He is to tell also of his work among his mountain people, but it is frankly Sergeant York, "The Greatest Civilian Soldier" who is hailed as a top-notcher on the Bible Conference program. Is such a militaristic parade fairly representative of the Winona Conference? Is it taking its inspiration and its ideals solely from some of the bloody annals of the pre-Christian era? Does it recognize a New Testament era dominated by the spirit of the Prince of Peace? We scanned other features of the program, looking for some suggestion of the greatest of all modern Christion movements—that which seeks to usher in an era of peace among the nations—but we looked in vain. Christian leaders advertised from all over the world, but not one word concerning the greatest task of the Christian forces today. Instead, we are offered the spectacle of our greatest modern civilian soldier, who will entertain this vast Christian concourse with the vivid portrayal of his bloody exploits. And all in the name of the world's greatest Bible conference! We had always understood that the Winona Conference was an orthodox Christian movement, but this is

about the most depressing display of heresy that we have seen advertised for a Christian platform in many a day.

What are Today's Deadly Sins?

AT SOME time or other in our particularly sensitive and fearful periods, many of us have worried whether we have committed a deadly sin, if indeed not the unforgivable sin itself. While all sin is deadly there have generally been a few which each generation has agreed upon as particularly fatal. What would be the general response to an inquiry concerning the most heinous of our present day sins? Canon Donaldson of Westminster Abby was recently reported as having catalogued today's seven deadly sins as follows: "Policies without principles, wealth without work, pleasure without conscience, knowledge without character, commerce and industry without morality, science without humanity, and worship without sacrifice." This is at once comprehensive and particular; social and individual. It is a graphic and a true characterization of our day. There is a chapter or a sermon in each citation. Let us think on these things.

The Friend of God

By John R. Webb

Abraham believed God, and this was counted to him as righteousness—he was called God's friend.—James 2:23.

THE epistle of James is an earnest appeal in the interest of practical, daily religion. The spirit of the author is genuinely Christian. He regards doctrine as secondary to duty, and the religious man's creed as of lesser importance than his conduct. He does not underestimate the importance of faith, but insists that its value be determined by its effect upon individual, moral character.

The apostle points believers to the reward of patient endurance. Trial from without, he says, is a source of joy to the man of prayer and faith. But trial from within is not from God—it is from a man's own sinful inclinations. Hearing without doing is useless. There can be no true liberty without obedience. But perfect obedience is the fruit of love that endures all things because of faith in God. Yet if faith is to be recognized it must be expressed in deeds. "You show me your faith without any deeds, and I will show you by my deeds what faith is!"

The true relation of faith and works is well demonstrated by the patriarch Abraham, the father of God's chosen people. His faith led him to obey God, and by trials his character was achieved. His faith cooperated with deeds and was completed by deeds. "A living, operative faith, which works by love, purifies the heart, overcomes the world, and produces good works." God had promised to bless him and to make him a blessing, to be his shield and his exceeding great reward. He took God at his word, became a spiritual adventurer, and his capacity to respond was itself the proof of his supreme greatness. He believed God, and this was counted to him as righteousness. His readiness to sacrifice his only son, the heir of the promise, was the crowning act of a life of faith which began when he left home and country.

This hero of faith is called God's friend. Three times in the Bible this tribute is paid to Abraham. God had been friendly toward him and he deeply appreciated his great kindness, but to be called the friend of God was to put the emphasis on another phase of life. Friend is one of the choicest words in our language, coming from an Anglo-Saxon word meaning to love. A friend of God is one who loves God. In a happy relationship with him, the meaning of the word becomes increasingly rich in content. "A friend," once wrote W. E. Channing, "is he who sets his heart upon us, is happy with us, is willing and fully engaged to do all he can for us, on whom we can rely in all cases." Abraham had so guided his life in response to the purpose of God, that those who knew him could readily say that he was God's friend.

Because he had learned to trust God, this epithet was attached to his name. Tests had repeatedly proved the genuineness of that faith. His soul contents itself with the assurance of a promised reward. He is willing to wait because he knows God will fulfill his promise in his own time. The stars in the heavens in their tranquil security are the guarantee of a guiding and overruling providence which will bring his hope to fulfillment. Faith is an attitude of mind expressing itself in voluntary action. It is not merely the assent of the intelligence, but the consent of one's whole personality. It means the trust of the heart and the surrender of the will as well as a belief of the mind. We contrast belief with proof, faith with sight, mind with soul.

Abraham left his country and kindred at God's call. He went out not knowing whither and continued in the direction given until God could say, this is the land that I will give thee and thy seed after thee for an inheritance. God could say of him, "he obeyed my voice and kept my commandments and my statutes." His was a faith that works. Wherever he pitched his tent, there he erected an altar. He could be magnanimous toward Lot, his selfish nephew, who chose the well-watered plain for his flocks, because he believed God's promise. He could bring himself to offer Isaac a sacrifice, believing that God could raise him from the dead, and a lamb was shown him caught in a thicket that would serve for sacrifice. Jehovah-jireh, the Lord will provide, was his ready answer to the son's inquiry regarding a lamb.

This story is of unusual historical importance and arouses admiration for the man who by his own individual effort was able to outgrow the limitations of a deep-rooted tribal custom. It argues his true conception of life and of God. Yet it reveals that the great patriarch was after all a child of his time. Religion in him was at first strongly mingled with superstition. The idea of human sacrifices had not yet become repugnant to the slowly-developing religious mind. Abraham lived in an early twilight age, and that was why his faith was so greatly needed, and why it was in itself so extraordinary.

Remarkable, too, was the *waiting* feature of his faith. "He was waiting for the City with its fixed foundations, whose builder and maker is God." He was obliged throughout his lifetime to remain a pilgrim and a sojourner. Not only did he see the heir of promise, but his grandsons, Esau and Jacob, and witnessed their growth to manhood. But his working, waiting faith, eventually *wins*. It wins the approval of God and also of men. It develops self-respect, confidence and courage. Through it the grace of patience produces the perfect man who trusts God implicitly at any cost. It not only wins

character but it prepares the way for others to believe in God. A chosen people must be trustworthy, disciplined by a faith that persists in standing for truth and right.

A MAN OF TRUST

Because Abraham could be trusted he was called God's friend. He was taken into confidence about the divine purpose. When God would punish Sodom because the sin of the city was very grievous, he said, "Shall I hide from Abraham that which I do; seeing that he shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him."

He was trusted with *property* and remained true to his trust. His flocks and his herds multiplied until he was considered a man of wealth. When he rescued Lot and his goods after the battle of the kings he would take nothing for his service lest one might say I have made Abraham rich. But to Melchizedek, priest of God Most High, he gave a tenth of all the spoil. He paid well for the cave of Machpelah that he might have full possession of a burying-place in which to lay away the mother of Isaac, weighing out four hundred shekels of silver, current money with the merchant, in the presence of the children of Heth. These temporal blessings were accepted in trust, and a right use of them won the confidence of those with whom he associated. His magnanimity, his love of fair dealing, made it possible for God to give him abundance of this world's goods to be used in promoting the kingdom he would establish among men.

But more especially was he trusted with a *program* of service. God would build a nation through which to bless all the families of the earth. In Abraham he found one who had respect for his interests. He wanted a model man and called Abraham. He gave him territory and wealth, and trained him to trust. Through faith and prayer, in the heart and life of Abraham there was developed that quality of character worthy of fellowship with God, which so expressed itself that men could say that he was God's friend, the type of man to emulate, at least, to imitate.

Again, he had respect for God's interest in his own home. He erected his tent, built an altar, commanded his children, and walked in the fear of God at home. The plan for godly families was demonstrated in this model home. For Abraham's sake the home was honored of God and his servants learned to fear God in its wholesome atmosphere. Eliezer could say, "The God of my master Abraham, who has not forsaken his loving kindness and his truth toward my master, has led me in the way to the house of my master's brethren."

The community interests also received their rightful consideration. He was God's ambassador in Canaan. He was scrupulously careful in his attitude toward others. His prayer of intercession for Sodom is a model of perfection, so unselfish and so zealous for the welfare of those in need of relief. He developed into a model citizen and was chosen to be the founder of a model nation.

A MAN OF INFLUENCE

Through Abraham, and through this study of his life and character, God is calling us to be *model* men with *model* homes, and *model* citizens in a *model* nation. He would have us live also that men may call us the friends of God. But no friend is a true friend until he shall prove himself so. Present tests are for future trusts. It costs much to be a true Christian, but it is abundantly worth while. Jesus said to his disciples, you are my friends if you do what I command you. I have called you friends because whatsoever I have heard from my Father I have made known unto you. And again, "Inasmuch as you have done unto one of the least of these, my brethren, you have done it unto me." We trust him with our hearts, our homes, our business, our money and he gives us himself in fellowship and makes us like unto himself so that men may say of us in truth, they are the friends of God.

In last year's sessions of London Yearly Meeting of Friends the function of the Society of Friends as a Christian group with regard to industry and organized society was considered, and the following Minute was adopted:

The attempt to apply ourselves to such practical problems is a necessary expression of the prayer that God's will may be done on earth as it is done in heaven, and we believe that in our meetings we may progressively discover what his will is, and obtain guidance for the application of it to society and industry.

The primary function of a Christian group is to obtain a clearer understanding of the teaching of Jesus Christ, and to make loyalty and obedience to him the paramount consideration in all human affairs. Any group action must be founded on the acceptance of this personal obligation.

Much of the zeal of early discipleship is dimmed in the apparently vain contest of the individual with the established customs round about us. All our meetings should be places where the earnest reformer can renew his zeal in spiritual fellowship. Where there is not a clear call for united action, it will often be better for Friends to form, or join, special groups for special purposes. When united action is found possible, it should be in an atmosphere of humility so that there may be no jarring, and the spiritual basis may be recognized by those to whom the appeal is made. Our Society has always stood for the overcoming power of the spirit of grace and good will wherever it is manifested, whether between individuals, groups or nations.

It is clear that our loyalty to Christ, the Lord of Life, compels us to take our share in everything that contributes to human well-being, and at the same time to test all our relations to industry, and organized society, by the standard of Christian discipleship. We should also strive both as individuals and in groups so to mould conditions as to bring industry and society increasingly into harmony with our faith. The social reformer must be raised up, side by side, with the preacher, if we are to be workers together with God over the whole range of human activities. Our belief in God's fatherhood involves belief in the possibility of so ordering all our human arrangements that they may further and not hinder his purpose of good for all men.

May we as a body of Friends so live and so direct our activities that we may be known among men as the friends of God, and that our faith may be counted to us as righteousness.

Christian Nonconformity

By Elbert Russell

A MAN who had traveled widely in this country on business once remarked to me that he could not tell by their conduct which of the men he did business with were church members. And *vice versa* the fact that a man belonged to the church did not give any sure clew to his business conduct.

One cannot be sure that church members are even law-abiding citizens or respect the moral law. One can find members apparently in good standing who connive at political corruption, who patronize bootleggers, who profit by false advertising or who are guilty of marital infidelities. A very large percentage of church members do not even try to live up to Jesus' ideals of personal forgiveness, love of enemies or universal brotherhood.

Yet Jesus taught that Christians should be distinguished by their conduct. Their righteousness is to exceed even that of the scribes and Pharisees. Their love is to be limited neither by time nor place. They are to forgive until seventy-seven times and to love those who are not of their own kind or people. They are to be perfect in the universality of their love as God is perfect.

The apostle Paul enjoined the Roman Christians, not to be conformed to the world about them, but to be transformed, to live in the power of the age to come. Christians are to have their citizenship in heaven or as Moffatt translates it, to be "a colony of heaven." We are to live in this world as citizens

of the kingdom of heaven. There are Englishmen who go out to India but keep up there the standards of social life of the English gentleman at home. There are Americans who travel in Europe and live up scrupulously to the standards of our laws and customs. So a Christian should live in this world but conform always to the standards of the righteousness of the kingdom of God.

The old fear of worldliness was largely directed toward trifles or externals. It was too much negative in character. It dealt with dress, amusements, and speech while ignoring the weightier matters of social righteousness, business and political justice and universal love. In this present age Christians ought to be noticeably different in these fundamental things. We need not wait for the millennium. We should live as in the New Jerusalem here in these United States. And if there is not room in the present order of society for one to live conformed to the age to come, then we should become not merely non-conformists to things as they are, but begin to be transformers of the world into such a world that Christions may be full citizens in it without denying their Lord.

Duke University, N. C.

The Beautiful Garments

By KENNETH L. EICHENBERGER

Put on thy beautiful garments. ISA. 52:1.

FREQUENTLY in discussing the subject of the Christian's apparel, in a spiritual sense, our attention is called to the passage in Ephesians 6, where Paul describes the Christian soldier's outfit. Rarely are we ever given such a picture of the other garments which are provided for the Christian to wear. In our physical life we have certain garments which we wear for dress, and others which we wear for work. I believe there is a spiritual parallel.

Mention is made in Psalm 132:9 and 16 concerning the clothing of priests with salvation and righteousness, both of which are perhaps abstract terms. In particular, we might note that there are those on the other hand who are spoken of in Isaiah 64:6 as having been clothed with "filthy rags" of self-righteousness. Hence, we see there is a particular distinction in the clothing of righteousness. But there are even more minute particulars given, two of which I wish especially to call attention to.

In Isaiah 61:3 it is said concerning Christ that He would give "the garment of praise for the spirit of heaviness." I was recently much blessed as I read and thought upon this passage in connection with the experience of an English Quaker. For some time he had been laboring under a spirit of heaviness, or depression. He could not explain its cause and was thinking about it one morning when God definitely spoke to him, saying: "I will give the garment of praise, for the spirit of heaviness." Immediately he saw it—God was offering to make an exchange with him—the garment of praise for the spirit of heaviness. So real was it all to him that he stretched forth his hands and said, "Lord, I see it all. If I give up the garment of heaviness, Thou wilt give me the garment of praise. I cannot have the one till I give Thee the other. Lord, I make the exchange now. Here is the spirit of heaviness." He said, the Lord gave me indeed the garment of praise, and I have been praising him ever since.

The circumstances fitted my own case so well that I too was led to lift my heart to God and make a similar exchange. The principle is sound, I believe, but there are other things which enter into it and are important constituents. In the first place, we must absolutely and completely give up the one in order to receive the other. Too often, in seeking blessings from God, we want our blessings piled on top of our miseries. There seems to be a sort of attachment on the part of some people to the burden or misery of their life. They may sing "I surrender all" with all their strength and yet have not sung it from the very depths of the heart. They are yet grabbing at those things which cause them to sympathize with themselves and bring anxiety and undue concern upon them. How often I have found myself, even when trying to find help and relief from the burdens or cares which oppressed me, hanging on to them for fear I should appear too unconcerned or indifferent to them. It comes to my mind that the meaning here is that we should actually do just what we have feared to do—let go, become unconcerned about those things, and leave them in the hands of the Lord. Only as we learn the truth of this can we actually make the exchange of which we have spoken.

But back of this praise is the victory which we have gained. Praise is fitting only for the victorious, hence the garment of praise will fit only those who have gained the victory. And so in the exchange of our garments there is a victory over the object or cause of our heaviness.

Another garment is spoken of in I Pet. 5:5, the garment of humility. The way of humility is not the way of the man of the world. The tendency of the world is to seek distinction, honor and high positions. Peter says here that the only route to exaltation and honor for the righteous is by the way of humility. I had never thought how beautiful the garments of the Christian really are until in this connection I began to think of some whom I have known as true Christians of culture, refinement and deep piety. Outstanding in all was that humility of life which made one feel on equal terms and footing with them, unless perhaps you were shamed by your own lack of humility.

The garment of humility, like that of praise, is also given only on the condition of an exchange. Here we must conquer self, saying from the depths of our hearts "I surrender all," and then actually doing it. But more than that, whereas the other garment was one the natural man would be glad to exchange for, this is one the natural man does not always seek. It is like some of our garments of wear which never look well on us unless accompanied by some other garment of a certain color, form or style. In order then that we may be clothed upon with humility as a beautiful garment we must have on the scarlet robes of righteousness in Christ. How beautiful our garments are then when worn with others of like design and harmony!

God has a wardrobe of specially designed garments for his people. Shall we not then here and now bring our faded and worn garments to him and ask him to clothe us with these "beautiful garments?" And shall not we who have been thus clothed take heed to the words of Rev. 16:15, "Blessed is he that watcheth, and keepeth his garments, lest he walk naked."

Sullivan, Indiana.

The New Patriotism

His nation pledged to peace, the citizen
Puts international good will ahead
Of military might and seeks to tread
The path of right, today, with fellowmen
Who love fairplay and strive, by voice and pen,
To show that when disputes, which they may dread,
Arise for settlement in conference spread,
Light makes for right and one has strength of ten.
His love of country helps him do his best
That all may share in opportunity
To make impossible mad war with shot
And shell, or poison gas; the foe, now guest,
Through friendly contact which from hate sets free,
The pacifist becomes the patriot.

JOHN R. WEBB.

Richmond, Indiana.

Correspondence from Nashville

Many Coming to the Christian Position

Dear American Friends:

There has been held at Fisk University last week a Summer School for Ministers and Workers. This school has in part been made possible because of the financial aid received from the Julius Rosenwald fund. It was at the suggestion of the director of this fund, Mr. S. L. Smith, that this proposed gathering become a "school," covering two weeks rather than a three or four day conference. Fisk furnished buildings and professors, and other leaders have been drawn from Vanderbilt University (Alva W. Taylor was among the number), Scarrit College, the American Missionary Association, the Nashville Charities Commission, etc. It was a fine group of Negro preachers who were in attendance studying the Bible, Missions, Religious Education, Social Service, Youth, Worship and racial problems. What such a school may mean in general religious growth no one can forecast.

The report of the Rural School house construction aided by the Rosenwald Fund fell into my hands at one of these meetings, and this was supplemented by a talk by S. L. Smith himself. In the past year 472 building projects have been completed, either schools or buildings connected with schools, and these accommodate 55,395 pupils. The most encouraging factor in the report is the gradual decrease in aid necessary from the Rosenwald fund and the greater responsibility assumed by the States in the development of Negro schools. Last year the Fund's share was 11.33% as against 70.62% by public authorities.

For light summer reading I am going through the Jerusalem Missionary Conference reports! And today I learned from the column on "Missions and Race Conflict" a most interesting fact. I find that the first great fund for aiding the development of the South after the Civil War was one of three million dollars provided by George Peabody, of Massachusetts. It was "wisely used as the donor had intended, for the development of public free schools in the South. The money was always used for black and white alike and by helping only public schools it was very influential in the extension of the free school idea over the Southern States. Finally, in 1910, the trustees of the Peabody Education Fund wound up their trust by applying the principal of the Fund to the endowment of the George Peabody College for Teachers, to schools of education in State Universities and to other purposes." Well, this fund is no longer "used for black and white alike." There are a good many Negroes about Peabody but if they profit by it, it is indirectly. They are janitors and scrub-women, and nurse maids looking after the children from the Demonstration School. Once I noticed two professional looking Negro men standing in the main hall of the Administration Building, looking as if they had a mission to perform and were afraid to attempt it. They were a rare sight.

I would need to live here some years before I would dare to express opinions about racial situations in Nashville. But I am neither blind nor deaf and I do discover a few things. It jars me to hear Negroes so generally called "Niggers." Twice children have begged for cast off clothing at my door, and once for money. Yet there are many who are well dressed and drive good cars. Evidently they have achieved some economic independence. There is always the color line in street cars. Negroes taking the rear seats, yet in elevators—sometimes at least, the races ride together. *The Tennesseean* (daily) carried a rather bitter and distorted account of our First Lady's tea party in Washington where Mrs. De Priest, wife of the Illinois Congressman was present, and the paper shared the too general feeling in the South of outrage over what seemed like an attempt at social equality. This bugbear of social equality! We simply cannot imagine the gigantic proportions in which it appears to some of the good people of the South. A recent paper has the story of a Negro accused of rape being brought to the Nashville jail from an adjoining county to escape "a mob whose ire was increasing hourly." What will be the outcome? Whether innocent or guilty, will this man receive justice at the hands of the law or will he add one more to the list of those who die at the hands of an unreasoning mob?

I want to commend for your reading a most encouraging article by Oswald Garrison Villard in the current number of *Harper's*, entitled, "The Crumbling Color Line." Mr. Villard sketches the changes that are slowly but surely coming to pass all over the South, as intelligent groups of both black and white are jointly applying their intelligence to the solution of their race problems. He says: "The Color Line has only just begun to crumble in the South, and meanwhile it is tightening in the North, where even the Daughters of the American Revolution bar the descendants of the Negroes who helped Washington, notably at Monmouth, to win the Revolution. It is a far-flung battle line and he would be absurdly over-enthusiastic who could feel that the issue has been more than joined. But the thing to rejoice over is that while the North grows more prejudiced and reactionary, help comes from the South. There are more and more Southern whites who are coming to the Christian position, whose lips are now unfettered, who are determined to secure complete justice and remove all causes of race friction. Only a minority, as yet—so were the Abolitionists of 1832 a mere handful in the wilderness—but a minority increasing in numbers and influence, and so steeped in principle and the doctrine of human brotherhood as to leave no doubt of their eventual triumph."

Good news this about the South! But I wish we dared to say to Mr. Villard, "You are mistaken about the color line beginning to tighten in the North." And who is to blame?

ELIZBETH H. EMERSON.

Nashville, Tenn.

NEGRO EDUCATOR HONORED

The Spingarn Medal has been awarded for 1928 to Mordecai Wyatt Johnson, President of Howard University, in Washington, the leading Negro University of the country. The Spingarn Medal has been awarded annually for fifteen years to a colored American citizen who has made conspicuous achievement in some honorable field of human endeavor. It is granted to Mr. Johnson for his successful administration as first Negro President of Howard University, and for his achievement during 1928, in obtaining legislation by which it becomes a recognized institution of the government of the United States.

The Medal was presented on the night of July 2nd, at the 20th Annual Conference, in Cleveland, of the National Association for the Advancement of Colored People, the presentation being made by Charles P. Thwing, President-emeritus of Western Reserve University.

Born in 1890, in Tennessee, Dr. Johnson is young for his position, even in these days of young college presidents. He was unanimously elected to the position on June 20th, 1926.

It is high time that the Christian churches should justify faith in Jesus by showing the world's need of his principles. Of what use is the religious obscurantism which sets religious prejudice against modern knowledge? We cannot make a new world by presenting men with old clothes. Jesus today stands out of the pages of history as a modern of the moderns because he had a message for all time. A message of vital importance to our own day. If we preach that message, we preach the Christ. If we half bury it under an elaboration of ritual and ecclesiasticism, we leave men free to doubt whether we really believe the gospel of the Son of Man.—BISHOP E. W. BARNES.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

SPECIAL CAR FOR OSKALOOSA

Do you wish to go to Oskaloosa for the 1929 All-American Friends Conference, September 3rd to 9th, on the Special Car along with other Friends from other parts of the country? This car will take you straight through with practically no increase in rates.

It will leave the Reading Terminal, Philadelphia, at 8:40 p. m. (Standard Time) on Sunday, September 1st, and will reach Oskaloosa at 10:10 a. m. on Tuesday, September 3rd. Friends coming by way of New York City will take the 8:25 p. m. (Standard Time) Lehigh Valley train to Bethlehem, Pa. This train leaves from the Pennsylvania Railroad station, and will pick up the Special Car at Bethlehem at 10:40 p. m. (Standard). Friends can transfer here to the Special Car.

Friends coming from Western New York, Canada, and from abroad by way of Montreal can join the Special Car at Buffalo, N. Y., where the Special will arrive at 7:30 a. m. on September 2nd, and will leave at 8:30 by the Michigan Central, No. 15. The Car will reach Chicago at 7:30 that evening, and will leave (by C. B. & Q. No. 3) at 11:30 p. m. It is due at Ottumwa, Iowa at 7:44 a. m. on the 3rd; at Tracy, at 9:18 and at Oskaloosa at 10:10.

Make your reservations through the American Friends Service Committee—and the sooner the better.

This is an opportunity for fellowship on the way out which should be a valuable preparation for the larger fellowship of the Conference.

One hundred and thirty-five Friends in all, including eight from abroad, have now expressed their intention of being present.

PERIPATETIC PEDDLERS OF PEACE

The Caravans are out again,—twelve teams of them. One team is bearing the message of peace to old Cape Cod, and another is facing mosquitoes of Michigan. One is tackling New York once more, and one lone young man, Dick Hill, encouraged by his experiences with a companion last summer, is going down among the Negroes of Virginia, North Carolina and Georgia. Others will be working in Ohio, Indiana, Virginia, North Carolina, Iowa, Maine, Oregon. One team will devote all its time to Y. M. C. A. High School boys' camps.

As a preliminary to their summer's *vacation*, the college students who are to participate in the caravaning, gathered for three days at Westtown School, which served for the time as a caravanserai. There Ray Newton, Jesse Holmes, Rufus Jones, Wm. I. Hull, Tucker P. Smith, William B. Harvey, and Abel Gregg of the National Y. M. C. A. talked over their caravaning problems with them, helped them work out replies to every possible argument, and shared with them the wisdom of long experience.

Fortified by this wisdom of experience, their own stirring enthusiasm, and a cargo of assorted peace literature, the Caravaners have gone forth, sped on their way by a farewell luncheon at the City Club on Broad Street, Philadelphia. Fifty-two persons partook of this luncheon,—members of the Service Committee and their friends, several former Caravaners and the present Caravaners, excepting the team in Oregon. There were no set speeches here; but each team was introduced in a group, one of them telling the names of all, their college, and the States through which they were to travel.

We shall soon be reading their lively experiences with Rotary Clubs and Sunday-school classes, with hot weather and mud, with deep interest and irritated antagonism—all to be met with the good-humor and enthusiasm which carry all before them.

BUILDING FRIENDSHIP AT HOME

An important part of the work of the Quaker Centers is the building up of friendship between different classes, races, and religions in the countries concerned. In Austria, for instance, the young people's clubs which are linked with the Center include Jews, Catholics, and some who question religion.

Last summer in Poland, a group of peasant girls from the "Eastern Borders" were given an excursion to Warsaw. These girls have been engaged in the "Industry" work, doing weaving and embroidery for sale in England, Geneva, the United States, etc. This was one of the first lines of relief started by the Friends, in order to enable the women to earn something during the long winters.

The excursion was organized by Jane Pontefract, the director of the "Industries," in collaboration with Pani (Mrs.) Jagmin, the head of a girls' school in Warsaw, who is an ardent peace worker, and has been a close associate of the Quaker Center, ever since it was established there. Mrs. Jagmin's girls showed the visitors about Warsaw, and arranged an entertainment for them at the school.

The idea is, of course, that these educated Polish girls of the majority group in Poland shall learn to know and sympathize with these peasant girls, who mostly belong to the White-Russian minority. The first visit was extremely successful, not only as regards the enjoyment of the visitors, but in the friendships formed. Letters and little gifts have been exchanged ever since; and this last May another group came from the countryside to visit the Polish metropolis.

"The journey made me understand how many things there are in the world, of which I had no idea," wrote one of the girls. "We went to meet the unknown, and saw this great city, full of noise and motion with its beautiful streets and parks. I was struck by the living presence of beasts in the Zoological Garden. This journey was like a ray of sunshine in our hearts, and will always remain."

HOME SERVICE JOBS STILL OFFERED

The Germantown Boys' Club, which runs a summer camp at Ocean City, N. J., needs two or three counsellors, for two-week periods during the summer. The Club provides maintenance, and traveling expenses from Philadelphia. For further information, write the Service Committee.

1929
ALL AMERICAN FRIENDS CONFERENCE
OSKALOOSA, IOWA

September 3rd to 9th, 1929

Make reservations now at the American Friends Service Committee.

THE LAW MADE PERFECT

There is a law: Thou shalt not kill;
There is a law: keep still, keep still.
There is no law, if you have love,
For the eternal wish above,
Which in your heart is manifest—
The still small voice, advises best.
Regard your neighbor as your own,
A spark divine, a godly son.
There is no evil or discord—
We all enjoy divine concord.
In perfect harmony we dwell,
And make the angel chorus swell:
All is well! All is well!

OTTO SCHOELZIGER.

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LIV. July, 1929 Number Seven

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

EDITORIAL COMMENTS

What Cheer from Our Iowa Correspondent?

IN THIS issue an Iowa correspondent takes us to task for our optimistic interpretation of Ambassador Gibson's statement on disarmament, made at Geneva in April. Evidently he would characterize it as a Peace "dud" rather than as a Peace "bombshell." Perhaps we were rather too enthusiastic and over sanguine in the matter. Our critic cannot deplore any more than we do our government's concession on the question of trained reserves. We deeply regret, too, that the generous overture on disarmament made by President Hoover through Ambassador Gibson was not promptly met by the Disarmament Conference. None the less we still feel that history in the cause of Peace was made in that Geneva statement of April 22. It set forth dramatically and positively our new President's desire and determination to have our government live up to the spirit of the Kellogg Treaty, and under it to do something definite if not drastic toward effective disarmament. It certainly proved something of a bombshell to the British political campaign, forcing the party leaders to take a more definite stand on the question, and doubtless had its influence in giving the election to the Labour party and bringing to the government as Premier, Ramsay MacDonald, who proposes to come over here for a conference with President Hoover on the important issue introduced by Ambassador Gibson at Geneva.

But the purpose of these paragraphs is not primarily to defend the enthusiasm of our utterance of May 16. Granted that we were too sanguine and too trusting. In our natural exuberance we get that way some times. But what then? Frankly, but kindly, we question the temper and attitude of those devotees of Peace who are continually and consistently in a state of negation as regards the conscientious efforts being made by Christian leaders and statesmen to bring about world peace. Take the strange, and to us indefensible, attitude of our friend toward the Kellogg treaty. To be sure the Peace Pact is no sacred formula whereby Peace is to be secured for evermore. No one contends that it is. But it marks an epochal step in the right direction. Certainly there is nothing diabolical about it, unless we believe the rabid militarist on one hand—or our peace-devoted correspondent from Iowa on the other. The Peace Pact renouncing war will be just as effective as public opinion makes it. Who is serving the cause of Peace —those who stand off and criticize it for its limitations or those who bend their energies toward making it effective?

Let us face the situation squarely. There is, relatively speaking, a little handful of thoroughgoing pacifists in the world, including, let us say, our Iowa friend and the editors of THE MESSENGER OF PEACE. We are naturally impatient of the slow and tortuous road which statesmen and nations take toward Peace. If we could have our way we would make short shrift of all war and the armies and navies that wage them. We would utter a mighty fiat, let there be peace. But we don't have our way. The government is not in our hands. Public opinion is not with us. What, then, shall we do about it? There are two main courses which we may take.

On the one hand we may stand off and belittle the consecrated efforts of Christian-minded statesmen and leaders, who, though they do not take the absolute position that a few of us do, are devoting themselves whole-heartedly to the cause of world peace. Because we can find weaknesses in their position, shall we decry their peace plans as leading downward toward the pit? Because there are limitations, because our conceptions of Peace are not fully realized as in the twinkling of an eye, shall we denounce all part-way achievements with our futile jeremiads? This is one way we may take.

Another course leads toward sympathetic helpfulness. We must maintain our own pacifist ideals and declare them as the truth committed to us. This is perhaps our chief contribution as Friends. We may certainly, however, without compromising these ideals, give our active encouragement to those who are seeking the same end in the world of diplomacy and politics. This leaves us free to criticize where we think criticism is needed and to commend where commendation is deserved. Because, for instance, we hail the Kellogg treaty as a great Peace step does not mean at all that we condone war for defense. When we were seeking national prohibition of the liquor traffic did we not support local option and state prohibition, steps toward the ultimate goal? It appeals to us as lamentable psychology, if it is not something worse, to persist in pointing out the shortcomings of the Peace Pact, instead of playing up and strengthening its great positive and constructive aims.

That the general world situation is bad enough, no discerning mind can gainsay. But however high and absolute our own ideals, and they cannot be too much so, we have to take hold and help where the world finds itself. We must speak our ideals and encourage the nations toward them, even by a short step at a time. Because we cannot insure world peace at a single bound, let us not despise the more toilsome ladder.

The United States Now at the Crossroads

FRANCIS B. SAYRE, Professor of Law in Harvard University, contributes the leading article, "America at the Crossroads," to the July number of *The Atlantic Monthly*. We would like to be able to assign it to the American public for required reading. There is nothing new nor sensational in the article but it is a scholarly, comprehensive presentation of the historic foreign policy of our nation and shows vividly how in the past ten years we have departed from it. The consequences of this departure, if persisted in, are clearly implied.

Beginning with our very first administration, Professor Sayre shows that under Washington's strong guidance America, youthful as she was, set for herself a course which spelled leadership in international affairs. Under his wise leadership the new nation made arbitration a cardinal element of her foreign policy, which, despite an occasional dropped stitch, has been the scarlet thread running through our history. He shows that while Washington's Farewell Address is generally quoted for its warning against entangling alliances, in an even more important, though less familiar part, it thus laid down the fundamentals for America's foreign policy: "Observe good faith and justice towards all Nations. Cultivate peace and harmony with all. Religion and Morality enjoin this conduct: and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and, at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a People always guided by an exalted justice and benevolence."

During the nineteenth century the United States was a formal party to no less than sixty arbitrations, notable among which was that which settled the *Alabama* claims between the United States and England. Our government was responsible for creating the Hague Permanent Court of Arbitration—a tribunal which has settled some nineteen international disputes. It was the United States that forced the Open Door policy in China upon the European powers and returned to the Chinese government our unused part of the excessive indemnities exacted following the Boxer uprising, thus writing a new chapter in international diplomacy. Further facts are presented showing how, up until the close of the world war, the United States had been the leader in international affairs and had proved herself perhaps the leading exponent of the policy of seeking to supplant by law the war method of settling international disputes.

There follows a dispassionate description of the League of Nations and of the World Court, both of which, American statesmen outlined and advocated, but both of which our government has declined to enter. Rich and powerful, "prosperous beyond her dreams, conscious of her power to shape world destinies such as perhaps no nation has enjoyed before, America seems to sail the very crest of the waves. Yet seldom in her history have the undercurrents of danger been running as strongly as at present." Choosing the way of isolation rather than that of cooperation, "America is approaching, partly as a result of her changed policy and partly as a result of the general world situation, a parting of the ways involving a coming crisis in her affairs as grave as any she has yet faced."

One by one, Professor Sayre takes up a few of the serious problems this country faces on its new background of isolation. First, there is that of the war debts. The combination of the size of the debts owed to America, our insistence upon full payment, the difficulties of European payment because of our high tariff walls, create a situation in which the United States faces the danger of being stripped of her friends. The very nature of the situation inevitably separates the interests of America from those of European nations. The author shows that if nothing is done to counteract this tendency a wider and wider divergence is bound to arise between the policies of the United States, formulated to protect and further her interests, and those of Europe.

In the second place, despite apparently inherent difficulties and diverging interests, European nations are learning at Geneva, through hard experience, the difficult lesson of cooperation—how to give and take and even at times to sacrifice present material interest for the sake of larger ultimate gain. The United States is not sharing this experience. "If America continues to absent herself from the gatherings, great and small, where the world's common problems are discussed and world policies are formulated, it seems inevitable that the policies thus adopted will come to be largely European in their conception; and sooner or later America will awake to find that her own interests have gone unprotected. That means danger of the gravest kind—the United States on one side and unified Europe on the other, following diverging and conflicting policies." There is also the problem of our relationship to Latin-America, the solution of which we are not favoring by our policy of isolation and ill-concealed imperialism.

We are shown clearly that the solution of these difficult problems of foreign policy may be sought through either one of two sharply divergent courses and that upon the course which America finally chooses during the next decade or two will depend very largely her future destiny. One path leads to the newer method which Europe has been trying to learn since the tragic breakdown of the old in 1914. It is in line with our historic policy of seeking common understanding in the pacific settlement of every international dispute. It is the way of the League of Nations, of the World Court and of Locarno. The other way is the way of armed strength in which a rich and powerful nation is able to impress its will upon others. It is the way which Prussia took and it is significant that our nation is spending considerably over twice as much for defense today than before the war. On the background of history the author shows conclusively that guns and battleships no longer measure security; that a nation that chooses to refrain from international cooperation or to strip itself of its friends is, under modern conditions, depriving itself of its surest defense.

By ratifying the Kellogg Peace Pact our nation has set her face once more in the direction of her traditional policy. This is well but it will be impossible to straddle the problem of our foreign policy many years longer—in the same Congress to adopt the Kellogg Peace Pact and a bill inaugurating a new navy building program. "The time is fast coming when America must make her choice and crowding events will make that choice irrevocable. That choice unquestionably will depend upon what the great rank and file of Americans —over one hundred million strong—living in quiet homes throughout the length and breadth of our land demand. It is a time when no true patriot, no genuine lover of America, no honest Christian can afford to be silent. All the world hangs upon America's answer."

The Tariff an International and Moral Issue.

IN THE DAY of our comparative national isolation, the tariff was primarily a domestic, economic question, and always, more's the pity, a political one. Although our politicians do not seem to realize the fact, that day has definitely passed. It is still a domestic issue—both economic and political—but it is now much more than that. The war brought squarely home to us the international implications of protective tariffs and economic imperialism. Indeed, they and the whole policy for which they stand, have been charged with the chief responsibility of the terrible tragedy.

What is the present situation? Tariff legislation is now before Congress and of a nature to give concern to all whose vision is not limited to our national boundaries. For that matter, the interests of our own people are jeopardized, but it is not of this that we are now speaking. The sugar interests, for instance, are brazenly demanding higher and higher "protection," which means that we shall shut out the product of our neighbors and friendly dependents, enabling our greedy sugar barons to glut their coffers at the expense of the home consumers. Other manufacturing interests are similarly engaged in the frenzied effort to put up the wall against foreign imports, thus allowing them to mulct the American public at will.

We have become so used to this sort of thing, accepting it

as a necessary part of the American policy of prosperity, that little protest is heard. But what of the world outside? Remember, that we are the great creditor nation and that we are demanding payment of the debts European nations owe us. But how can they pay if we put up our exclusive tariff walls so high they can't do business with us? We extend one hand for payment and wave their business away with the other. Does this make for understanding and good will?

Twenty-three countries, we are told, have filed representations with the State Department in regard to the pending tariff bill, in its various features. Five hundred chambers of commerce in France have passed a resolution urging that the various European governments, who are "seriously threatened in their economic future" by the Hawley bill, "which constitutes an impassible wall for the greater part of the merchandise of Europe," should "immediately meet to consider measures to be taken for their defense." The London *Economist* declares that if the governments of Europe and the remainder of the world should follow the American example, international commerce would come to a standstill.

"These and several other instances," says the *New Republic*, "would indicate that the enactment of the Hawley tariff will seriously injure the international position of the United States, as well as its foreign trade. The unpopularity of the grasping landlord is proverbial. It should be to the self-interest of the United States, which has become the absentee landlord of the world, to be conciliatory toward its customers. But we are now following the opposite policy of deliberately antagonizing them. Some American officials and economists disparage the fear of tariff reprisals against the United States on the part of Europe, Canada, or Latin America. We are told that these countries are so dependent upon materials produced here that it would be suicide for them to erect an anti-American tariff wall. While, from an immediate standpoint, this argument may have some weight, it is necessarily short-sighted. No one may predict the possibilities of the European cartel movement which is already threatening to cut into American industry to supply reconstruction necessities which are now coming to an end. Nor should we forget that when people become irritated they will sacrifice economic interests to redress a grievance and to maintain their self-respect.

"Unfortunately, there is no lobby in Washington in favor of international good will; there is not even a lobby in favor of the American consumer or of foreign trade. Once in the throes of a tariff debate, the chief motive of the legislators is to satisfy Republican campaign contributors. It is a deplorable situation—one in which a philosophy of super-nationalism and of greedy 'prosperity' has gone mad. It can be changed only after the American people overthrow the conception that government agencies may be legitimately exercised to increase the profits of vested interests. If the conservatives of this country really mean that the government 'should get out of business,' they ought to demand that our present tariff system be abolished."

Such a situation gets pretty close home to many of us—at least it should do so. The Republican party, born in consecration to freedom and union, commanded the allegiance of the great majority of Friends, which, even to the present day, it has very generally held. What shall be our reaction to these more recent and manifest developments? Shall our allegiance continue to be governed by party loyalty and a possible, though doubtful national advantage, or by the larger loyalty which is an expression for the peace and welfare of the world?

THE GENERAL ELECTION IN ENGLAND

A Letter from Fred B. Sainty

THE ties between England and the United States are almost as numerous as between England and the British Dominions, and although these ties have a different quality, yet they are gradually approximating them in cordiality, as the projected visit of the British Prime Minister to the President of the United States eloquently testifies. Yet the British Isles and United States are so distant from each other and their development since 1776 has been so different that some account of the present Parliament may be of useful interest.

Probably all know that we have a limited hereditary monarchy; at the present time, a King, who reigns but does not govern, and whose powers are strictly limited, but whose signature is required to make all Acts of Parliament laws of the realm. A strictly constitutional monarch, he acts on the advice of his ministers, as the leaders of the Government are termed. Parliament consists of the House of Lords and House of Commons. The House of Lords is composed chiefly of hereditary Peers and a proportion of the bishops of the Church of England or Episcopalians. This House is frequently reinforced by the creation of new Peers, by the King, on the advice of his ministers: these are mostly men of mark in politics, warfare, law (as judges), science, literature and commerce. The House of Lords is chiefly Conservative, but contains Liberals and Socialists. It has no power to make taxation, which rests with the House of Commons. It can hold up other measures for a time, but not if sent up a second time by the House of Commons. It has occasionally in modern times been more liberal in the outlook of some of its leaders than in the more democratic chamber.

The House of Commons consists of 615 members who are elected by manhood suffrage every five years, at the latest. A few of the number are elected by the Universities, but with those exceptions the vote or ballot is exercised, or can be, by every adult of both sexes, unless lunatics or criminals, for his district, and the vote is secret. Officials are appointed whose duty it is to see that the name of every person who is entitled to vote appears on the register. Until about fifty years ago there were two parties in Great Britain—Conservative and Liberal. But slowly there emerged a third party—the Labor or Socialist party, which has at last won its way to the premier position.

As almost all the positions under the government are obtained by open Civil Service examinations, irrespective of politics, such positions being permanent, the voter has to register his vote by making an 'x" against the name of the candidate he prefers for the House of Commons only.

The present Labor Government increased from 162 members in the last House to 288; the Conservatives decreased from 400 to 260; yet they polled more votes than Labor—one of the vagaries of our present electoral system: possibly proportional representation ere long will rectify such a condition. The Liberals, with fifty-eight successful candidates, are under represented. In addition there are nine Independents, including one Prohibitionist from Scotland and three Irish Nationalists from Northern Ireland. The only Communist in the last Parliament suffered defeat from Labor; he was a Parsee from India.

As far as I know there is no party in the United States similar to the Labor Party here. Probably never before in the history of the English Parliament have there been so many men imbued

with the Christian spirit and who long to build the kingdom of Heaven upon earth, as there are in the present Labor Party in the House of Commons. There never were so many strong Pacifists. Among them are Norman Angell, author of "The Great Illusion," Arthur Ponsonby, author of "Now's the Time," P. Noel Baker, a Friend and writer on International Law and Peace, Wilfred Wellock, a conscientious objector who was in prison and a writer on Christianity and reconciliation, and George Lansbury, and the Prime Minister J. Ramsay MacDonald, and Philip Snowden, the Chancellor of the Exchequer, were strong Pacifists, all through the war. There are more conscientious objectors in this Parliament than ever before and at least two of them are in the position of Ministers or their assistants. One is the Minister for Education. Strong peace men are now at the head of the Admiralty and Army.

As far as I can learn, there were twenty-five candidates who are Friends. One of these was a Conservative and was elected; seven were Liberals—not one of whom was elected; fifteen were Labor and at least seven were elected including one woman Friend, Dr. Ethel Bentham. Sir Austen Chamberlain nearly lost his seat to a young Friend, a Labor candidate. The working classes have now a much larger representation of men and women who have knowledge of wrong conditions and the right spirit for their helpful solution. The aristocracy has furnished its growing quota—for Eton, Oxford and Cambridge have given men to the Labor movement.

Nine women have been returned to Parliament and one, Margaret Bondfield, has been made a Cabinet Minister.

Most Friends here are cheered by the result, although we would have been glad if all our Friend candidates had been elected. T. Edmund Harvey, a defeated Liberal, would have graced the House and have wielded a reconciling influence and John H. Harris would have been a great asset as no one knows more about African and native problems and would have championed the cause of the wronged colored peoples.

We may look forward with confidence to the Government of England doing all in its power to progressively work for the limitation of armaments, the growth of international agreements having as their ultimate end the federation of the world, the relief of unemployment and the initiation of new attempts—as well as the development of established efforts to banish social and industrial injustice and to enshrine in its laws the inalienable right of all the people to the fullest development of their God-given powers for good, and thus express the latent and active Christianity of our peoples.

PEACE AND EDUCATION

BY BERTHA BRACEY

THE Peace movement of the world is not merely protest against war, though this in itself should be enough to unite all those who earnestly care for the welfare of mankind: It is that pacifists the world over have an intimation, a dim but challenging vision of "the things which are to be" and the things which might be, if man were to turn his activities to creative activity, setting free the creative forces of each individual, of each family, community, nation, race.

Where can we best start on this new way of life? Where can we expect to be able to create something of the atmosphere of freedom, confidence and mutual respect, which will foster the development of the true man and the true human community? Every individual will answer these questions according to his own feeling of responsibility: in relationship with my fellow human-beings, in the Church, in the family, in business, in social intercourse; and many will feel that a very wide and fruitful field will be that of education. In the widest sense of this word the whole problem of peace and war is a problem of education, but for the purposes of this article we may consider the special duties and opportunities of schools in relation to peace education. Fortunately, at the present time, there are many fine educational experiments being carried on and one could cite a long list of schools in England, America, Germany, Italy, Czecho-Slovakia, Belgium, France, Switzerland, Austria, etc., where new ideals are being recognised and new ideas put into practice. It is not yet possible to examine how far these schools are building up a human fabric which will stand the wear and tear of prejudice, self-interest, political diplomacy, chauvinist press propaganda; which will stand, in fact, against all that makes for the war atmosphere between nations.

We may perhaps divide the practical problem of school education for peace into two sections, viz., the actual teaching of various subjects and educational method; examining each with special reference to international relations.

I.—SUBJECT TEACHING.

Such subjects as music, art, science are recognized as international in that the great cultural achievements of various nations are necessarily embodied in the material taught. All cultured people are willing to recognise the contributions of Poles and Germans to music; of Italians and Dutchmen to art; of Russians and Englishmen to world literature; of Germans and French and Indians to philosophical thought; of Americans to science; and even so-called enemy nations, at the height of their enmity, use the labours of one another's nationals in technical progress. We may well ask whether the progress of international culture does bring with it any of that mutual respect for national achievement which prevents narrow nationalism. We need in our education a generous recognition of the labours of pioneers of all kinds in the cultural world, and we might do much more than we do along these lines. But technical and intellectual progress alone is no guarantee of moral and ethical progress.

History.

Some of the greatest sins of the past in education have been in the field of history teaching. But if we are to substitute world history for national history, we dare not overlook the difficulties. It is obviously harmful because untrue, to let the bulk of our children leave school with the notion that there is one nation on this earth which has been "favoured by God." It is probably impossible for a student of history to be entirely unbiassed, absolutely objective. We have to remember that history does not deal alone with facts, but primarily with human personalities, with human movements, motives and reactions, *i.e.*, with somewhat unaccountable material. There is fortunately a widespread movement against chauvinism in history teaching, and there are on the modern list of school history text-books a number written from the point of view of general human development. But text-books do not make history teaching, and we need more and more history teachers prepared to weigh the matter they teach in the scale of contribution to the welfare of humanity.

Geography.

Fortunately geography has gradually been coming into its rights as a study of man in his spatial relations. As it is a subject too, whose importance has only

been recognised within recent years, it has not had to fight against the same evil traditions as much history teaching has. Geography is recognised as a subject which passes beyond all national barriers. It is of the very greatest importance that information should be as accurate and as full as possible, and that where the subject matter deals with the conditions of life and the customs of less civilised peoples, a sympathetic attitude of mind should be encouraged. The achievements of man in his particular environment should be brought out, as well as his standard of life as measured with that of more favoured peoples. Striking examples of the need for right teaching can be found by asking the average person what they know of such peoples as the Chinese and the North American Indians. Most of this information will tend to be of the "opium den," "Buffalo Bill" type, culled from the cinema, while a study of the labour required to produce silk and rice, or the adaptation to prairie and lake land conditions would give very different results.

Languages.

To learn a new language well is to open up a new "window of the soul," but a large amount of our language teaching needs to be vitalised and some of the best ways of doing this are to broaden out the field of international correspondence and international exchanges of visits. It should be the aim of every language teacher to get hold, not only of the vocabulary but of the psychology of the people with whose language he is dealing. Esperanto, while lacking the tradition and cultural background of a national language, has the advantage of being much easier to learn than any other, and being more widely international. Children who learn one foreign language can correspond with others of one other nationality usually; with Esperanto it is possible to correspond with very many the world over.

The League of Nations.

Many nations are adopting instructions on the League as part of the curriculum of their schools, and obviously such a subject can be the starting point of much useful international teaching. It would be dangerous to the cause of peace to believe that enthusiasm for the League of Nations is enough, but the League cannot become the instrument it was meant to be without our enthusiastic and enlightened support.

II.—EDUCATIONAL METHODS.

Since Peace is an attitude of mind and a way of life, the actual experiences of the whole of school life must be important factors in Peace education. How far are our schools really live communities in which children are learning to live together in a wider give-and-take than homes alone can supply? Old methods were not conducive to the production of that independent thought and a free personality necessary for any real Peace movement. Many fine experiments are being made in schools all over the world in which the child is really given a chance to expand and become a free creature, learning to control his environment. But we do well to remember how great is the proportion of children in all countries who only pass through the primary schools and then have to go out into industry.

We are all, whether teachers, parents, or lay public, interested in, and to some extent responsible for, the education of our children; and we could have no greater, and no more hopeful and inspiring task than helping to mould education into an effective instrument for the training of happy, free, useful citizens of the new world order.*

*Released to THE MESSENGER OF PEACE for American publication by The World Outlook of London.

WHAT ARE WE GOING TO DO ABOUT IT?

BY WILLIAM C. ALLEN

THE Chicago *Daily News* of recent date, when editorially considering the question of "Nonresistance and Citizenship," strongly dissented from the decision of the United States Supreme Court regarding the case of Rosika Schwimmer. The *News* said in part: "The question should be reargued. Would Quakers, as Justice Holmes has suggested, be deemed unfit for citizenship under the decision? In dealing with qualifications for citizenship strained technical decisions should be avoided, as they merely confuse orderly minds, and result in arbitrary discrimination."

The *Rocky Mountain News*, through a leading publicist, M. E. Tracy, has called attention to the fact that there is no end to the unfortunate possibilities likely to develop from the decision of the Supreme Court. This newspaper calls attention to the case of Zita, former empress of Austria-Hungary. The French government granted her asylum when she asked for it, "rather than conjure up visions that she may be a plotter and shut the door in her face."

Reverently speaking, if our Lord were personally on earth today, and desired to become a citizen of the United States, he would be refused citizenship—he would be considered, because of his teachings, an "Undesirable Citizen."

The writer has for years been concerned about the quiet pressure—the legal pressure—threatening Friends, and others, who sincerely accept the teachings of our Lord. When a Friend, a leading Christian worker from Portland, Oregon, was denied citizenship a few years ago, I spent much time endeavoring to arouse Friends on the subject, but no one seemed to care. Relatively petty things, like procedure in meetings for business, talk at conferences about how things ought to be done, for instance, seem more interesting, and do not require real battling for the principles of Christ. Do not forget the home fires!

The screws are quietly being applied while Friends go blithely on their way, too often failing to guard the rights of conscience inherited from their fathers, and originally incorporated in the ideals of the Republic. What are we going to do about it?

Conscription threatens us, veiled as to its application to Friends and Mennonites, but not veiled as to its application to others who witness on behalf of the peaceable nature of the religion of Christ. Are Friends prepared to contend on behalf of the pacifist members of other denominations who are not likely to be given the ambiguous immunity that nominally is to be accorded to Friends? Are we ready to use time, money, prayer on behalf of our Master on their behalf?

Now comes proposed tariff legislation introducing the right of customs officials to censor literature declared to be seditious. No right-minded person wants seditious or revolutionary literature introduced into the country; but it must not be overlooked that under the proposed legislation international peace literature, Quaker literature, will most likely be interpreted as seditious, by zealous officials. We will be cut off from much communication with religious workers and Friends abroad, unless we now go to the conflict on behalf of civil and religious liberty. What are we going to do about it?

The dangers to genuine liberty in connection with this matter are being recognized by others than Friends. Speaking

of the general situation, the same writer quoted above, M. E. Tracy, *Rocky Mountain News*, of the 7th instance, thus refers to "the most alarming aspect of the present situation. We have come to a point where we would go further than tariffs, where we would barricade ourselves in all kinds of ways; where we are willing to exclude people as well as goods, and ideas as well as people." He adds, "this, too, right after fighting a war to 'save the world for democracy.'"

William Penn, who as a young man was not afraid of any living man, whose contention on behalf of the rights of the jury as against the demands of the court led to the settlement of the question as to the rights of the jury in English-speaking countries, whose ideals, in many respects, were adopted in good measure in the constitution of the United States, said that, *"no people could lose their liberty without their own consent."*

Benjamin Franklin said in his autobiography, "A 100 per cent American is one who puts his duty to his country above his selfish desires, and who is more anxious that his children and his children's children may live in a country where justice and liberty prevail, than for any profit that he may make for himself during his own life."

Do not leave this subject merely with committees. There are many ways in which congregations, business meetings, conferences can make direct protest. Call on newspaper owners and editors. Write to our representatives in Congress. Secure the cooperation of sympathetic organizations, including church groups.

Have modern Friends sufficient love of liberty, and pluck to fight, for the principles of the New Testament? Will they, if they have to go down, at least go down with their spiritual colors flying? What are we going to do about it?

WHAT IS BEHIND THE KELLOGG PEACE PACT?

BY BYRON K. TRIPPET, WABASH COLLEGE

Delivered at the Indiana Intercollegiate Oratorical Peace Contest, April 19, 1929

LAST August the representatives of fifteen great nations were gathered in the city of Paris. Out of that gathering there came a solemn declaration outlawing war forever as an instrument of national policy. The whole world received the news with great rejoicings. In Europe there were tremendous public demonstrations and in this country the press of the land voiced the nation's warm approval.

Now here we have the most recent and in many respects the most famous of attempts at international peace. And yet in the very face of this agreement to outlaw war we find the nations of the world virtually sleeping with loaded guns under their pillows. The same newspapers that praised the virtues of the Kellogg Peace Pact exposed the shadow of old diplomacy behind the recent Franco-British Naval Agreement. Germany is crying out bitterly against the oppression of France, yet France is redoubling her military precautions on the Rhine. Jugoslavia, Czechoslovakia, Rumania are strengthening their Little Entente—a military alliance formed at the close of the war to maintain the *status quo* of central Europe. Japan is patroling her insular possessions of the Pacific with suspicious glances at the United States and Great Britain. Ex-President Coolidge said in his Armistice Day address, "It is our duty to ourselves and to the cause of civilization to maintain a strong army and a strong navy." And the very same week that Congress ratified the Kellogg Pact it also passed a bill calling for the construction of fifteen armed cruisers!

Now when we consider this situation the whole affair seems clouded over with hypocrisy. But are these statesmen hypocrites—these statesmen who in the face of the Kellogg Pact are advocating an increase in national armaments? I don't think so. I don't think that Mr. Kellogg, Mr. Coolidge, or any of these statesmen are hypocrites in this particular matter. They are sagacious statesmen. They know that although a peace pact has been signed by diplomats those diplomats are really held in chains by the people whom they represent. They know that the destiny of the world, so far as peace and war are concerned, no longer depends upon one group of statesmen, but rather upon the attitude of the people at home.

And it is this attitude of the people that I wish to discuss, for I believe that it is impossible to legislate world peace by means of peace pacts alone—that before we can ever realize international peace man's entire international attitude must be changed.

At present people think in terms of war because they look at the world from behind their own national boundaries. In every country the background of the people has been prepared to look at war as the natural companion of the progress of their nation. It starts even in earliest youth.

A small American boy, let us say, is walking through a large city park with his father. Suddenly the two come upon a great statue of a soldier astride a magnificent black steed. The motionless figure is holding a sword aloft in his hand. The very sight of that statue takes away the little boy's breath. "Who is that man?" he asks. And his proud father draws himself erect and answers, "Boy, that is the greatest soldier that ever lived! George Washington! He whipped the British!" And so this small American boy begins to hear of gallant, glorious, heroic American soldiers. Their deeds occupy his boyish thoughts. He emulates them in his play. And it is the same the world over. The German boy has his Frederick the Great, the French boy his conquering Napoleon, the British boy his Wellington, the Iron Duke. And the success of Mussolini in Italy today is due in no little degree to the fact that the Italians have not forgotten that a Roman once crossed the Rubicon and dominated all parts of Gaul!

Do not misunderstand me. I do not mean to say that the whole problem of international understanding is dependent upon a toy sword or a tin soldier or even upon national heroes. I am not asking that these be taken from a child's environment. But it seems to me that this influence brought to bear on a person early in life never ends. Later on a child goes to school and here he learns that wars are the "chief realities in history, that his country has been mostly victorious and always in the right, that war in itself is heroic, invigorating—at worst only the growing pains of a progressive nation." He learns a blind faith to one flag, one government, one country. He recites allegiances and sings national anthems and the spirit within them becomes a part of him. Imagine the spirit that must swell up in the chest of the British school boy when he first catches the significance of that famous bit of British poetry:

"Leap waves of England, boastful be
And fling defiance in the blast
For land is envious of the sea
Which holds the dead of England safe at last."

You and I were taught in our early childhood that our forefathers sprang nobly to arms and threw off the yoke of British oppression because of "taxation

without representation." But what picture is given the English boy of this American Revolution? Verily it might be called a King George Revised Version. For years the British boy was actually taught that the American colonists—our forefathers—were nothing more than a race of ex-convicts, fugitives from British justice, who either had been dumped upon the shores of the new world or had fled there of their own accord. He was further taught that in 1776 when England had her hands full crushing France on the continent this race of ex-convicts made a break for freedom just as any gang of convicts would do, and that even then that freedom was won not by defeating the British but by defeating Hessian soldiers hired by a German king, George III.

The French boy learns at the French knee that the mighty Napoleon marched triumphant over the blood and bones of a million Europeans, and he knows that only the elements of nature turned him back from Moscow and prevented his complete domination of the entire world. Histories of France have taught that Germany stole Alsace-Lorraine in a fluke victory in 1871.

The German boy is no exception. He, too, has progressed through his schooling to a recitation of military victories. It was a German general—Blucher—who really saved Wellington at Waterloo and crushed the hated Napoleon. Prussian victories in 1866 and in 1871 foreshadowed German success in 1914. For at least twenty years the militarists of Germany toasted to "Der Tag" when Germany should have a chance in the sun of the world's affairs, and the children of Germany were inspired by their example. So when Germany's soldiers marched away to war in that August of 1914, it was perfectly natural that the people of Germany really believed that by Thanksgiving they would be feasting in Paris and by Christmas dancing in the palaces of the Czar.

Now all of this influence comes to a child between the ages of six and thirteen—a period in one's life, so psychologists tell us, when the foundations of life-long impressions are laid. Do you not remember things you learned when you were a child while you find it utterly impossible to recall things you may have learned only a few years ago? I can remember just as well as if it were only yesterday when my father used to read to me from a little green-back book of James Whitcomb Riley's poems. I can remember one poem in particular that I used to like. It began, "I want to be a soldier, a soldier, a soldier—." And I can see the illustration on the page opposite that poem. It was the picture of a boy with a toy sword in his hand playing at war. I haven't seen that picture for years. I haven't heard that poem since I was a small boy, and yet I have a vivid picture of it all tonight. And in contrast to that I can't remember a single line of a speech I memorized for an intercollegiate contest only two years ago.

The things which were vivid to us in our childhood we never forget. The impressions we acquire in childhood become a part of our emotional being. They permeate our character. So we ought to remember that in teaching history from one nation's point of view alone, that in glorifying the achievements of one nation or one people and discrediting and neglecting the achievements of other nations and other peoples—in doing that we are stamping impressions upon the child's mind which never can be completely erased. We are laying the foundations for future action and so long as that continues there never can be international understanding. There always will be a new generation ready to rise up and smash the peace pacts of an older generation. Despite the economic ties, the disarmaments, and the treaties for peace, there will always be a new generation ready to fly at the throats of their neighbors.

Now I hope that you have not misunderstood me. I do not mean to say that children should be taught less love for their country. I am in no sense a complete pacifist. But I simply believe that before we can attain world peace there must be an elimination of everything in the child's environment which may lead to a hate or misunderstanding of other countries and that there must be added some kind of information the nature of which will lead to a true and sympathetic understanding of other people.

I do not mean to say that we should let up on American patriotism, but I do insist that that patriotism be true. There is absolutely nothing in patriotism which prohibits the teaching of international understanding. I believe that without lessening their loyalty for their own country, we can teach children to be respectful of the other nation's point of view—that through an educative process, not only in the school but in the child's entire environment, we can break away from the old misunderstandings which have made it so easy for the seeds of war to ripen. And eventually, as the modes of communication and as economic contact bring the people of the world closer together, we can produce a new generation—new in that it possesses an international mind.

The Kellogg Peace Pact has been formulated and ratified. That, indeed, is a tremendous step in the direction of international harmony. But the problem of international peace goes infinitely deeper, for before we can ever realize permanent peace there must be a true and sympathetic understanding among all peoples of the earth.

Our Peace Forum

Letters of Comment and Discussion from Our Readers. Brief and Constructive Contributions Invited.

WOULD BUILD PEACE INTO PUBLIC OPINION

EDITOR MESSENGER OF PEACE:

"I believe that a tremendous amount of good work could be done with a visit to America." So Mr. Ramsay MacDonald has spoken and it seems a certainty that an English Prime Minister will visit the President of these States. What can be of greater importance than that those responsible for the governments of their respective countries should meet and come into personal contact, in order to exchange views and discuss politics, economics, if not social topics? Not only should such a visit be a voluntary sporadic arrangement, it should grow into a permanent institution that the political heads of all nations meet at least once a year and exchange views, if preferable, informally.

As long as there is antagonism in the two camps of militarists and pacifists, we shall not progress vitally. But can two entirely opposed viewpoints be reconciled? Hardly, even if on one side there be an honest endeavor to reconcile. Yet it must be tried, if we are to progress. We cannot hope to make a pacifist of a militarist, speaking either of vocational, or professional militarists, any more than we can hope to convert a butcher into a vegetarian, or expect a brewer to defend prohibition. The only salvation seems to be in the steady growth of love and peace in public opinion. Public opinion alone can force the respective governments to work for Peace. Public opinion must be saturated with the concept of reconciliation, at home and abroad.

We know it is only the reconciled foe that can be regarded as truly conquered. Had Bismarck in 1871 reconciled the French by letting them have Alsace-Lorraine, the world war might have been avoided. We know that the minorities question is perhaps the most burning one in Europe today. The Treaty of Versailles was a masterpiece of destructive policy. Even if the Germans had been proved to be solely responsible for the world war, that Treaty was a folly, if not a crime—it was certainly a miscarriage of justice. The ten years' occupation of German territory by troops of the victors, coming to an end in September, as may be hoped, was another folly, for even a child knows that unless you remove the cause for friction, the latter will prevail.

No permanent peace has ever been ob-

tained by brute force. The so-called "Iron-Chancelor" Bismarck, who carried on a policy of force, would today, if alive, be the first to admit the fallacy of such policy, for he would see the same mistakes repeated which he made in 1871. We have War ministers, but have we Peace ministers? Every government, big or small, should have a Peace minister whose business is to keep in constant touch with his colleagues in the other countries. Every university should have a chair for Peace.

Last but not least: Let us make interexchange of students of all countries a habit, if not a compulsion. Nothing can be more conducive to the presentation of Peace than the inter-exchange of such visits. Let us think and act Internationally. Some one has very truly said: "The best patriot is the one who loves his brothers abroad as well as his own countrymen." If we educate the children in this spirit, we need not fear a repetition of an occurrence that was reported to me after the war by a young English soldier. When I asked him whether he ever hated the enemy, his answer was: "I never saw one, though I was for two years in the trenches. Suppose we could have fought naked—who would have been my enemy whom officially I only recognized by his uniform?" In other words: it is the war that makes enemies.

A step toward the right kind of Peace is the meeting of General Dawes with Ramsay MacDonald. Another step in the same direction will be the meeting of the latter and President Hoover. We are making progress and who is enough pessimist to believe that war is a necessity? I have been asked what shall become of the thousands connected with the armies and navies, if war is removed as a possibility? Let them work constructively. What has become of the saloon keeper and who looked after the slave dealers when slavery was abolished? Krupp in Essen-Ruhr, once one of the greatest armament manufacturers, was forced into making agricultural machinery, typewriters and so forth and he has, after ten years of peace labour, regained his position as one of the heads of industrial Germany.

L. R. SILBER.

Lansdowne, Pa.

Rapidly developing opportunities in Latin-America have drawn attention to the need of better training facilities for Christian leaders working in this great missionary area. The Kennedy School of Missions and the College of Missions at Hartford, Connecticut, announce a special course on Latin-America to be given during the fall of 1929 under the leadership of Dr. Charles T. Paul. Among the instructors announced is Dr. Samuel Guy Inman, Instructor in International Relations at Columbia University.

PEACE "BOMBSHELL" OR "DUD?"

EDITOR MESSENGER OF PEACE:

An editorial in THE MESSENGER OF PEACE of May 16, refers to Ambassador Gibson's speech before the League Commission on Disarmament at Geneva as a "peace bombshell." Was it a "peace bombshell" when he said in that speech that the United States would not insist on the limitation of trained reserves in reducing the armies of the great powers, or in other words the United States was willing that any nation might have an unlimited number of trained reserves? Trained reserves sounds so much better than a gigantic standing army, and yet their purpose is the same. Trained reserves is a disguised, sugar-coated, deadly poison, and a "peace bombshell" loaded with trained reserves is to be the foundation to build on in the next disarmament conference! Are we blind leaders of the blind?

President Hoover, commenting on the Kellogg treaty, in his Memorial Day address, said: "Despite the peace pact signed by forty nations, every world power has been building up its naval strength since the signing of the agreement. Today, as never before in peace, new life-destroying instrumentalities and new systems of warfare are being added to those that even so recently spread death and desolation over the whole continent of Europe. It is time when we must know whether the pact we have signed is real, or whether we are condemned to further and more extensive programs of naval construction."

Can there be but one answer when the nations do not have confidence enough in the Pact to stop increasing their armies and navies? Do we sanction war when we support the Kellogg treaty that legalizes wars for defense? If war is absolutely wrong, are wars for defense relatively right? Secretary Kellogg in one of his notes of protest to the Premier of France, said: "If it does not violate the Covenant of the League, then the inclusion of aggressor, or any other qualifications, will weaken the proposed treaty and 'its positive value as a guaranty of peace' will be 'virtually destroyed.'" Let us make for real peace.

It is true, many of the prominent leaders in our own country and in the countries of Europe are supporting the Kellogg treaty and it is also true in the history of the past that when nations lowered their standard and drifted away from God, their leaders did not realize that they were going down until they were carried away into captivity. Are we sleeping so soundly under the Kellogg treaty that it will take the booming of the cannon in the next war to awaken us? Will we be making any real progress toward peace until nations agree to arbitrate and then disarm?

FRANK SANTEE.

What Cheer, Iowa.

The Messenger of Peace
Published by the Peace Association of Friends in America

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SEISOKU OF THE WORLD

BY HUGH BORTON

In my mail the other day, I received a neat little magazine called "The Seisoku of the World." This title sounded interesting to me, because it was in the Seisoku School here in Tokyo that I spoke before an Ethics class of perhaps a hundred boys. This little magazine I found to be the publication of the International Association of their school, and it has so interested me that I thought a short description of its contents might inspire some teachers or students in America to form a similar society.

Under the Articles of the Seisoku International Association I notice that "The object of this Association shall be the dissemination of the spirit of the League of Nations among the members thereof, based upon the educational principles of the Seisoku Middle School." The members are to be made up of the faculty, students, and supporters of the school; while lectures, classes, and parties shall be given to realize the object of the Association.

The Principal of the school, Mr. N. Imaoka, in his article on "The World and the Seisoku" points out the fact that a great many of the graduates of the school have become interested in International affairs, this being a natural outcome for students from a school whose three founders were alumni of three different American Universities.

Other articles in the magazine tell of International Justice, The League of Nations and Japan, the International House in New York, and Dr. Inazo Nitobe in his article has answered the question "What is a Gentleman?" But this society and its magazine, I feel are just one of the many signs that Japan and the Japanese are international in mind, and that they have much to teach America concerning what they call in the Seisoku school "International Brotherhood, their motto and their tradition."

Tokyo, Japan.

At New York Yearly Meeting

New Quarterly Meeting Welcomed

NEW YORK Yearly Meeting convened at Poughkeepsie, June 26, 1929, for its 234th annual session. We met in the new Meetinghouse which Alfred Busselle of New York has done such a service to Friends by designing. The gathering was preceded by the meeting of Ministry and Oversight on the previous afternoon at which time memorials of the deceased members of that body, Thomas R. Baker, Robert E. Pretlow, Rebecca J. Haviland, and others were presented.

The John Bowne lecture, prepared by Augustus Taber Murray of California and Washington, was read by Irvanna Wood Tyson, the assistant clerk of the New York Yearly Meeting of General Conference affiliation. Its subject was "The Restatement of Truth" and it was a scholarly document.

The John Bowne Lecture is a joint enterprise of our two New York Yearly Meetings. Augustus Taber Murray delivered it in person before the other Yearly Meeting at its session in April, but was compelled to be in California during our session.

The devotional meetings in connection with Yearly Meeting were fairly well attended and were helpful periods of reaching after the spirit in which all our work must be done.

The first business session of the Yearly Meeting found the clerks, L. Hollingsworth Wood, Eleanor W. Taber, and George H. Wood, all present and a very goodly number of representatives answered to their names. Several sent excuses on account of illness and one representative had died between the time of her appointment and the Yearly Meeting. The meeting was graced with the presence of our venerable Seneca H. and Alice Earle Stevens, the former being considerably over ninety years old. Herschel Folger was the only visiting Friend at our first session but in later sessions we were delighted to greet Ann Sharpless, Walter W. Haviland and Henry J. Cadbury of Philadelphia Yearly Meeting, Charles O. Whitely of Iowa, and Herbert L. Huffman, his wife, and family from Kansas Yearly Meeting.

The thrill of the first session was provided by the presence of representatives from our newly established Quarterly Meeting at Montclair, N. J., with the title of the All Friends Quarterly Meeting which aims to take in all of northern New Jersey. In this Quarterly Meeting, Friends of all previous membership association are received and the Yearly Meeting appointed a committee to study the technical questions raised in connection with the discipline regulations for membership by this affiliation. Their representatives were very warmly welcomed and took helpful part in our sessions. It has been many years since New York Yearly Meeting has had such an experience as receiving a whole new Quarterly Meeting in its group and it was a refreshing change from the reports from our field secretary and from the State of Society indicating that some of our meetings were weak and unless supported from outside would have to be laid down.

The new Meetinghouse at Poughkeepsie evidently had a favorable psychological effect on Friends as indicating the strength and vitality of the group in our Nine Partners Quarterly Meeting. The presence in our sessions of Chalmers Holbrook, a very Friendly person although not a member of Friends, the pastor of the Federated Church at Millbrook, in which organization our Friends Meeting is a constituent part, reassured many Friends of the wisdom of this cooperative relationship.

There were a goodly sprinkling of young Friends and the Yearly Meeting as a whole looked considerably younger than in past years. At the last session word was brought of the death of Emily Howland, at the age of 101 years, and although she was not technically a member with us, as resident of the State of New York and perpetually interested in all Friendly doings we were brought under conviction of the service of her long, youthful life. Only last year she said to Carolena Wood, who was telling her about her journeyings in Central America, "I would go with thee next year if it were not for these miserable knees of mine."

Following what to many of us seems a bad precedent in Quakerdom the same Clerks were chosen again for service for the ensuing year. Being clerk is an educational experience which ought to be more generally shared by our membership. Some of the zest of attending Yearly Meeting must be taken from representatives who know in advance that the lightning of the clerkship is not apt to strike them, but our members came up pretty well willing to accept any responsibility which the meeting cared to place upon them.

New York Quarterly Meeting sent up a very beautiful concern that Friends should transcend formal routine and look forward seeking new vision and wider horizon. In the words of that delightful young Syrian, Kahlil Gibran, who suggests Jesus as saying, when Matthew asked him how to pray, "When you would pray let your longing provide the words." The Meeting felt that such a concern must arise from the longing of our hearts.

Temperance meetings in the Society of Friends have been known to be very dull occasions but Rayner W. Kelsey, Professor of History at Haverford College, gave us the most delightfully sane, encouraging, and refreshing talk on the development of the prohibition ideal and the arguments attaching thereto on both sides that it has been my good fortune to hear in many a day.

Epistles, some nineteen or more of them, were very ably digested and analyzed by the assistant clerk, Eleanor W. Taber; for a person who has not been an habitual attender of the Five Years Meeting it seemed astonishing that she could so intelligently describe to the Yearly Meeting the personality of each from the reading of their documents.

New York Yearly Meeting is not afraid of woman's domination and was unanimous and enthusiastic in authorizing its advisory board in employing Elizabeth L. Hazard of Scipio Quarterly Meeting as its field secretary for another year.

Alfred Busselle was chosen a trustee of New York Yearly Meeting for five years to succeed himself and we had a very intelligent discussion of our finances, and our financial policy was expressed as the necessity of making the figures and financial reports and financial enterprises in general *live with* personalities both as to givers and as ultimate receivers.

The Permanent Board to which had been referred the revised queries as adopted by the Five Years Meeting in 1927 reported in favor of their approval by New York Yearly Meeting and the meeting was unanimous in accepting this new wording, and directed the Clerk to inform the Central Office that New York had a few special queries of its own which it was using in addition to these, one in regard to our obligation to keep our bodies as temples of the Holy Ghost in good repair, and the other in regard to supporting Friends who are laboring in the Lord's vineyards.

The airmail with its touch of modernity brought the fresh and delightful epistle from California in one of the gay special air mail envelopes, and we were blessed with two general epistles from London Yearly Meeting due to our change of time of holding our sessions, and Ireland, too, had their 1929 epistle in our hands by the mail during our sessions. An interesting evidence of the expectant attitude is this eagerness to open an envelope freshly received.

It is always a joy to have Charles O. Whitely in a meeting and he spoke about the Board of Missions and expressed the

invitation of Oskaloosa Friends to all Friends to the All Friends Conference this coming September. Affection for B. Willis Beede expressed itself in asking our field secretary to prepare a letter of affection and sympathy to him in his California place of recuperation.

The committee on non-resident or scattered Friends had collected over 470 names and asked the Yearly Meeting epistle committee to request other Yearly Meetings to collect and report the names and addresses of their members within our borders.

Leslie Pinckney Hill, the principal of the Normal School for colored youth at Cheney, Pa., author of that delightful dramatic presentation of the life of the great Haitian patriot, Toussaint L'Overture, gave an address on religious education which both in scholarship and idealism called to a high plane of vision.

Another change in our long-established custom was made when we excused from further service the Friends who have been acting as correspondents of the Yearly Meeting and decided to discontinue the office of correspondent as of no practical use in our present organization.

The Young Friends presented the tidiest and most attractive report of any that were received at the Clerk's desk. It was an excellent document and was accompanied by copies of two bulletins or occasional papers of exhortation which they circulate among their members.

The Supreme Court's decision in the Schwimmer case, alluded to so forcefully by the editor of THE AMERICAN FRIEND, in his editorial on Quakers as Undesirable Citizens, received the attention of the meeting and a committee was appointed to draft a statement to be issued by the Yearly Meeting, copy of which is to be sent to all our Friends' papers and the press generally.

The Clerk was also directed to write to President Hoover expressing our appreciation of his service in law enforcement and efforts for disarmament and for better care of the Indians.

A delightful travelog called "Educational Influences" by Abram S. Underhill was given at a meeting which was held in the gymnasium of the Oakwood School and we were convinced that visiting temples with Abram S. Underhill in far off Siam, or Burma, or China was an educational influence of the first magnitude and, strange to say, the niece of the American official adviser to the King of Siam was at one time a student at our own Oakwood School.

The Oakwood School management reported an excellent year and their determination to make addition to the boys' dormitories which would cost about $36,000 of which they already had half in hand and work was to be begun at once.

Our members and attenders were greeted with the dramatic presentation of The Rock which is a portrayal of the development of the character of Peter.

On First-day afternoon a meeting on Quaker Adventure addressed by Carolena M. Wood and Charles O. Whitely gave a sensation of adventurous spirit still with us which some people had been inclined to doubt.

The discussion of the report of the Epistle Committee turned on whether our letter would be a help or a hindrance to Western Friends in their attempt to understand New York Yearly Meeting. There is absolutely no lack of loyalty and devotion to the principles which our branch of the Society has always held dear, but we felt that we must be absolutely honest and frank in our statements of what we are doing here in the East in following the leadings of our Master, Jesus Christ, lest some of our western Friends might misunderstand our actions through lack of information as to the facts and as to the spirit in which these actions are taken. It brought the Meeting under a sense of the solemnity and importance of careful statement as we considered this report.

Henry J. Cadbury, Chairman of the American Friends Service Committee, spoke on the work of the Service Committee and brought us the real message of its ideals and purposes and of our part in them.

The most challenging statement and the one which tweaked my fancy most was made by Dr. Leslie Pinckney Hill when he said, "I never come from a meeting like this, where I have met good and beautiful people, without feeling burdened by the responsibility implied in this question, 'What shall I do with these good people whom I have met?' "—great souls, I think he said. What he has done is to make us love him and is not that a challenge to all our thinking about our human contacts?—L. H. W.

TONGANOXIE FRIENDS

Tonganoxie, Kansas, Friends Meeting recently concluded a spring program of evangelism begun as a pre-Easter program—this terminated, May 19, with a membership day at which time thirty-two persons were received into membership. For the past three years this meeting has followed a similar program which has resulted in a similar number of new members. The membership has increased from 120 to 207 in the past three years. The various lines of church work are in a growing condition. A spirit of wholesome evangelism is still in the midst, many of the members endeavoring to bring their friends to Christ and the church. Arrangements were made at last Monthly Meeting for Clinton L. and Lora H. Nellis to remain as pastors for their fifth year of service here.

CANADIAN FRIENDS MEET AT COLDSTREAM

Traveling over 150 miles of splendid, paved roads, through a marvelously beautiful country, under overhanging clouds through Paris, close by Berlin (now Kitchener), and on through London we came at about sunset to the little rural Quaker community of Coldstream, Ontario, just in time for the opening session of the second joint Canada-Genesee Yearly Meeting. What a typically Quaker community it is, too!

The meetinghouse is a plain oblong brick structure, old but well kept. The facing bench, and the shutters recall to one the sacred memories of other days. But oh, how modern these Quakers at Coldstream are coming to be! The shutters are not in use any more and over in the corner is an organ, which is used. And a Quaker pastor was invited to the front and most cordially invited to feel the freedom of the meeting.

The delegates were entertained in the spacious homes of the Coldstream Friends for lodging and breakfast, while lunch and dinner were served in the community auditorium.

The first year of the joint Yearly Meeting Friends were ever ready to remark on the splendid spirit of unity that prevailed. This year the same spirit existed but it seemed such a natural thing that Friends did not speak much about it. At no time was a vote taken and never did there develop a difference of opinion on the lines of the traditional divisions of Friends. All were one in the unity of the Spirit.

In the transacting of the business it was found convenient to consolidate certain reports again so that there was more time spent in joint sessions than last year. The Peace Committee made its report jointly, as did the First-day, and the Bible School Committees.

A feature that was somewhat new to the Genesee Friends was the missionary work of the Binfords who were present and participated both in their capacities as representatives of Japan Quakerism, and also as delegates from Yonge Street Quarterly Meeting.

The presence of Max I. Reich, who came by invitation of Canada Yearly Meeting, was a benediction to all. His unique interpretation of Old Testament passages of Scripture completely captivated the hearts of his hearers. Other visiting Friends from Philadelphia, Indiana, New York, and Iowa were very acceptably present.

The Home Mission Board report showed that Canadian Quakerism was very definitely a growing concern. The visit of William P. Firth last fall to British Columbia Quarterly Meeting at the suggestion of the Yearly Meeting resulted in two very discouraged and disheartened meetings taking hold of the

work again in a way that bids fair to becoming a flourishing work in the future. In West Lake Quarterly Meeting one local meeting whose history dates from an early day and where for several years only three have been meeting regularly has through the ministry of Harry Parry received new members, organized a fine Young Friends group and are holding large meetings now, all of which has been brought about without any sensational methods. Other meetings are showing definite growth.

The Young Friends enjoyed a picnic on Saturday afternoon during which some of the Coldstream Young Friends led the party on a nature expedition through the natural beauties of the neighborhood. Canadian Young Friends have already organized as one. At the meeting under their care on Saturday a splendid program of talks had been arranged on the general theme, "Life With Christ." This proved a very profitable time as one after another spoke on the different phases of the theme. Arrangements are being made for a Young Friends Conference in the fall to be held at Wellington, Ontario.

An invitation extended by Toronto Friends to hold the joint Yearly Meeting there next year was accepted by both Yearly Meetings. It was decided to hold the sessions during the Easter vacation in the hope of securing a greater attendance of students and teachers.—G. R. B.

COMMENCEMENT WEEK AT NEBRASKA CENTRAL

Commencement Week at Nebraska Central College was a time of special interest and activity. Charles O. Whitely, acting Administrative Secretary of the Board of Missions of the Five Years Meeting, gave the sermon at the Baccalaureate Service. He chose as his subject, "Intangible Values," in which he clearly showed that the real values of life are spiritual rather than material. It was a very strong presentation of fundamental truths.

As the Commencement speaker for this year, the College was exceedingly fortunate in securing Honorable Arthur J. Weaver, the Governor of Nebraska. He gave a very strong address in which he declared that the Christian religion and education are the two great factors in civilization. He also very strongly urged the spirit of thrift and defined true aristocracy as being right living and right thinking. The Governor's address was very greatly appreciated by the large audience which heard him.

All of the special activities of Commencement Week were largely attended this year. It was the general feeling that this had been one of the most delightful Commencement seasons which the College has enjoyed.

Thirty-Fifth Yearly Meeting in California

CALIFORNIA Yearly Meeting opened on Thursday, June 20, and continued until Tuesday evening, the 25th, the interest and attendance keeping up until the close. Clerks were elected as follows: Presiding, Allen U. Tomlinson; Recording, Laura P. Townsend; Reading, Nellie White; Announcing, Joseph G. Reece; Official Reporter, George Taylor.

The opening sermon, by Dr. E. W. Bysshe of Long Beach, on the subject "The Church, Producer of Men" from the text "Yea, of Zion, it shall be said, This one and that one was born there" seemed to sound a key-note for the rest of the Yearly Meeting. After commending the development of education, civilization and medicine, much of which is due to the work of the church, the speaker said that the prophet did not speak of a man as being civilized, educated or healed in Zion, but that he was "born there." "Jesus came as a life-bringer rather than as a Teacher."

The messages of L. Clarkson Hinshaw of Berkeley at the evening sessions continued the thought of "The Church" under the sub-headings "In Prospect—Before," "In Prospect—After," "In Infancy and in Action," "Its Program," tracing the continuous work of Jesus and the Holy Spirit in God's program of Evangelization.

The Quarterly Meeting reports gave cheering indication of aggressive work in most meetings, and among the Japanese and Mexican residents of our State. These reports, as well as those from the Christian Endeavor Union show that the young people are taking active part, personally and financially, in home and foreign missionary work.

We enjoyed the presence of a few visiting Friends including Eloise Heffert, a minister of New York Yearly Meeting; Ada Lee Stanley, a minister, and Pinkney Stanley, an elder, of North Carolina Yearly Meeting; and Zimri Ellis, an elder from Oregon Yearly Meeting. These all had acceptable service among us.

An important step taken by the Yearly Meeting was the taking over of the *Pacific Friend*, and making it the official organ of the Yearly Meeting. This paper has been published by the late Nannie M. Arnold as a self-sacrificing contribution to the work of the Yearly Meeting, and as her special form of service for the Lord. Louis T. Jones of Whittier College, was liberated for service among the Indian tribes. Several meetings report excellent results from the course of addresses by the General Superintendent, Frank W. Dell, on "What It Means to be a Christian," at least two of them leading up to the formation of flourishing weekday classes in religious education. A "Peace" Gold Medal contest under the Yearly Meeting American Friends Service Committee was participated in by seven young people, one of whom was a Japanese, and another one colored, and the colored girl was awarded the Gold Medal, with no easily won victory.

The Memorial session brought forcibly before the Meeting the loss sustained in the passing of a number of Friends who were leaders in the larger work of the church as well as in their own meetings. They were Joseph John Mills, John Chawner, Martha E. Newlin, Nannie M. Arnold, William H. Kenworthy, Charles E. and Imelda A. Tebbetts, Helen B. Hinman, Anna M. Walker and Lizzie M. Schultz. The fact that the Christian Endeavorers took charge of the session immediately after this Memorial service seemed to have a significance that was not merely a coincidence.

Some difference of opinion arose as to the advisability of sending replies to letters received from some who are called Friends, who do not accept the views that we hold concerning the Divinity of Jesus. After prayerful consideration it was decided that while many Friends felt that it would be proper to send a courteous reply consistent with our beliefs, yet in deference to the wishes of a number of members it was deemed best not to send any answer.

A splendid appeal for a definite personal relationship to Jesus Christ was made by Howard Brown, State Christian Endeavor Field Secretary, to the Christian Endeavor meeting on Saturday evening.

Edwin McGrew of Pasadena, spoke to a large audience on Sunday morning from Isa. 32:2 using the picture of the desert typhoon from which one needs a hiding place, and showing that "The Man" Christ Jesus is the "covert," "the hiding place," "the rock," and the "springs in the desert."

Missions were made more interesting by the presence at one session of a large group of Japanese children and groups of Mexicans who sang songs in their own languages; and by the presence of R. Esther Smith, Field Superintendent of our Guatemala Mission, now home on furlough; by Carrie Samms and Bertha King, former missionaries to Alaska and soon to return there. The Mexican Church of Whittier brought their annual missionary offering, amounting this year to $150.00, saying "We are poor but we

are more than glad to give this offering to the work of Jesus Christ, because we love Him more than anything else."

J. Edgar Williams on Sunday evening appealed to us to carry on the work that Jesus came to do.

The statistical report showed an increase in membership of eighty-four with one new meeting (Fresno, Paul Younger, pastor) established during the year.

The concern of last year for a revitalization of the meetings on Ministry and Oversight, which has been fostered during the year by a Continuation Committee, was still definitely before the Yearly Meeting on Ministry and Oversight, and a new committee was appointed to carry it forward among our meetings during the coming year.—G. T.

XENIA MEETING ITEMS

Not long ago Mary Dymond, chairman of the Peace Committee, arranged for a peace program given during the Sunday morning worship period. Meredith Bogan of Clarksville, Ohio, and Edwin Sanders of Wilmington, Ohio, gave peace orations which had won for them medals at a previous meeting. The orations were followed by an appropriate peace sermon by the pastor. Matilda Green recently put on a Temperance program using the primary children in a very effective manner.

The Sunday school has recently been reorganized under the direction of the pastor. The old method of opening and closing exercises has been done away and the pupils go immediately to the class for thirty minutes, then assemble in the auditorium for a thirty minute Junior service. This has almost solved the tardy problem, for recently out of sixty-three in the primary (under fourth school grade) only one was tardy.

June 26 was guest night for the Missionary Society which began with a covered dish dinner being served at 6:30 in the church dining room. This was followed by a missionary program in which a missionary play was given by six girls representing Miss America and our five mission fields. Louise A. Stinetorf, representing the Five Years Mission Board, gave a talk on the Friends mission work in Palestine and Mabel Bath sang a solo in keeping with the occasion.

A fine Children's Day program was given Sunday, June 30, in which a large number of children took part, showing the love of Jesus for the children. The Sunday School is in a healthy growing condition under the leadership of Grover Crawford as superintendent.

Willis Harner, a member of this congregation, has been elected to the chair of the Bible in Nebraska Central College beginning this fall.

The pastor, Russell Burkett, recently addressed a W. C. T. U. convention on the subject of Spiritual Health. Other subjects on the program were Physical Health by Della Snodgrass, State health director, and Mental Health by H. C. Aultman, County Superintendent of schools.

The pastor also recently spoke before the Brotherhood of Locomotive Engineers bringing a spiritual message from the analogy of the locomotive engineer, as well as addressing a number of Sunday school conventions.

THE LOST "BOOK"

By Anna Louise Tomlinson

They found the "Book,"
In old Judea, lost
And long forgotten.
They read and pondered
And the will of God
They learned. Sin,
They forsook. And where
The idol once was templed,
There they worshiped God.
There received they strength of soul
To make a nation great.

The "Book" was lost in our own nation
And the black man groaned in chains.
The "Book" was found and conscience
wakened,
Chains were broken, man was free.

The "Book," obscured in slime
Of traffic in the poison, deadly drink,
Came to light, as holy women,
Men and youth began to think.
As they pondered, came new courage
And they laid the traffic low
With the world of law and order,
For the "Book" would have it so.

We lost the "Book" again
When evil passions flamed
And falsehood swayed the hearts
Of men, and made them hate.
Ay, hate the men the "Book"
Would have them love. Until
The nations fought to death,
And then, amid the wreckage
Of the war, they found the "Book."
Ah, had the nations searched
For it before, what sorrow,
Anguish, death would have been spared!
But, men must dig, and fight, and die
To find the truth, each for himself,
Else, will he learn no lesson.

The "Book" is found, and in it
Stands the Christ who waits
To gather all the nations
In His arms, and thus
Unite them in one brotherhood.

The "Book" is found. May nothing
Hide it from the eyes of men
Till He whom it reveals
Shall hide His spirit
In their inmost soul
And they shall learn to love.

Whittier, California.

BRONZE BUST UNVEILING

On the evening of June 8, at the annual banquet of the Whittier College Alumni, a life-size bronze bust of Dr. Thomas Newlin was unveiled and presented to the College by members of the Whittier College Board of Trustees. The bust is the work of a freshman student, Lawrence Moffett, of the Fullerton Junior College, in which Dr. Newlin has taught in the department of philosophy since 1920. The work of the young artist attracted a good deal of attention locally. Mrs. Augusta St. Gordons, wife of the sculptor of the famous statue of Lincoln and an artist of note in her own right, inspected the bust and pronounced it a very splendid piece of work, worthy of casting and preservation. The attention of members of the Whittier College Board of Trustees, of which Dr. Newlin is a member, was called to the work and they immediately took steps to acquire it for Whittier College.

Thomas Newlin was President of Whittier College for seven years, 1907 to 1915. These were years of critical importance in the life of the institution. The College made notable progress under his direction, winning for itself a firm footing in Southern California as one of the important denominational colleges of the Pacific Coast.

The speech of presentation was made by Wm. H. Matlock who was introduced by W. T. Boyce, both of whom were teachers on the Whittier College Faculty under the Presidency of Dr. Newlin and both are members of the Fullerton Junior College Faculty at the present time. The note of emphasis in the presentation speech was not so much his work as President of Whittier College as his fifty years of educational service, most of which had been done among Friends.

President Walter Dexter of Whittier College received the bust expressing his sincere gratitude for the constructive work which Dr. Newlin did during his presidency at Whittier College and for his cooperation and valued service as a member of the Whittier College Board of Trustees in recent years.

Altogether it was an inspiring occasion: the work of a young and promising artist recognized, an expression of genuine appreciation for a man who had labored for fifty years in the service of education, the fervent acknowledgment by the able President of Whittier College of a debt of gratitude for the labors of a predecessor, the evidences of appreciation from the two hundred or more persons present many of whom were former students of Dr. Newlin, his humble and gracious words to whom the whole affair was a surprise, for he supposed that his sittings had all been for the benefit of the young artist and not as a work of permanency.

On Duty and Off in Africa

Medical Work Much Appreciated

IN January our family went by car with a family from another mission on a journey of two hundred miles to a cottage on a farm on Lake Naivasha. The owner has fitted up this farm cottage with furniture, stove, and kitchen utensils as a rest house for missionaries. We had a splendid quiet rest there, the best we have had this term. There was time for reading, writing letters, and tramping about over the surrounding hills. One day we took a drive around the lake, about forty miles, stopping on the opposite side for our lunch where there is a better shore and a bathing pool.

On our return home from vacation, we found some encouraging things for the new year's work. The Fords and Kellums had arrived and taken over the extra duties, leaving Dr. Bond free for medical work. We felt rested and eager to begin. Although we both still have touches of the influenza, we are improving and hope soon to throw it off.

Besides teaching my own children, I am much interested in my work of teaching in the Normal Training School for boys and girls which has been organized since Everett Kellum arrived to take the principalship. We have a splendid bunch of boys and three girls from the Girls' Boarding Home which Elizabeth Haviland started this year. They are all keen and interested in their work and it is a pleasure to teach them. This May we are having the teachers from all the Mission here at Kaimosi for a three weeks' short course. This is holiday month for the other schools, and we feel it is very much worth while to meet all the teachers once a year.

The hospital work is going along quite satisfactorily. The building continues full to overflowing. There are still many desperate cases; that is, cases of people who stay at home and submit to the witch doctor and sacrifice until it seems they will die, then they consent to be brought to the hospital. One very interesting case, to me, has been a woman with a bad ulcer on one leg. It was so bad and deep seated and large that she could not walk and suffered terribly with it. It was also so filthy that she could not be in the ward with others; so she was put in an outer room. She was operated on a time or two in order to get it entirely cleaned before it began to heal. After a time it was enough better so that she could crawl out of doors and lie daily in the sun.

After a while her baby boy began to take her attention off her pain from the ulcer. She has taken a keen interest in the baby, keeping it clean and dressed in the hospital baby clothes each day. All but a small sore on her toes has healed now, and she can walk about and carry her baby. When she came she looked sad and dark of face. She has epilepsy and her husband has plural wives. He visited her occasionally when she first came, but has not been here for some time now. Her face is bright and open, now. She always has a bright smile and cheerful greetings when we come near, and is most pleased when we notice her baby.

Yesterday we went to Maragoli for a woman who had been badly burned. She has epilepsy and had fallen in the fire during an attack some time ago. One side from shoulder to hips was one solid mass of putrified flesh! Oh, if these people would only come at once instead of waiting until they have tried their remedies! In such cases only a part of the injury can be cleaned out and dressed each day as the shock to the system is too great to do it all at once. The woman is very weak with suffering and not able to endure much at a time.

On the same trip we brought in another case of a child with a bad mouth disease. Its gums and tongue are quite swollen with open sores. These cases are rather depressing, but every week or so we get other cases which are very encouraging. Among these are accidents which can be attended to immediately, as for instance, this past week a little boy was playing in our yard and fell and broke his thigh bone. He was taken to the hospital immediately, given an anesthetic, and the bone set. He is making a good recovery. What a satisfaction in comparison to one brought in weeks after the accident in a terrible condition.

Many natives, and especially the Christians, are coming to appreciate the medical work more and more and it is a blessing that they do as they come in the earlier stages of illness or injury now when satisfactory treatment can be given them. All patients who are able to be up attend the daily prayer service held just before the dispensary hour. The woman mentioned above who has been here since last July, 1928, is especially faithful in attendance on these services.

MIRA COPE BOND.

C. VICTORIA SCHOOL CLOSES

After many months of almost continuous sunshine we are rejoicing in a period of rainy days. It began to rain day before yesterday and has continued most of the time since, but the drops fall so gently we feel that they are soaking into the parched earth and will be of untold benefit. We have no children here now to track in the mud or get their feet wet; and while we are busy writing, making out grades, etc., the constant sound of the rain and the cool atmosphere are very soothing to nerves that a week ago were about strained to the limit. Our pupils almost all left, June 14, and we have the most urgent part of the house-cleaning done, and the grade teachers are finishing up their annual reports.

Our closing week was not so full of programs as last year. We did not attempt to have a meeting of ex-students from all over Mexico, but invited those who reside in Victoria to a supper in Hotel Gonzales. We discovered last year that it was impossible for people to come a distance at that time of the year for many of them are finishing up their own school work at the same time we do, or have children in school. Twenty people responded to the invitation and a local organization was made which I hope will be more active than the Association of Ex-Alumni scattered all over Mexico and some members in the United States.

On the thirteenth of June we had an exposition of furniture and other hand work done by pupils of almost all departments of the school. The boys had completed a set of furniture suitable for a living room. It consisted of chairs, two armchairs, a center table, and a tall stand for ferns. The chairs had cane seats, quite nicely woven. They hope to sell the set, which is worth $75 American money, the proceeds to be used largely for better equipment for the new carpenter shop which is to be built this summer. At night, June 13, we had our graduating evercises in our yard with the house serving as a background to the platform. We had a very nice audience composed principally of young people although there were more parents present than on many occasions. Only one girl graduated. The director of the State Normal gave a very able discourse and there were choruses sung by primary students and others by the secondary pupils. Of the class of 1928, four returned having completed their year of practice and are now candidates for Teachers' Certificates issued by the Government. Of the class of 1927, three were present and received their certificates signed by the Secretary of the Governor and registered in truly official style.

Friday morning all was rush and hurry. The children's hand work had to be distributed to them; trunks were packed; pieces of furniture made by the boys crated and sent early to the express office; bills were paid; trunks sent to the station; and lastly, we all accompanied our pupils to the station and saw them start away looking very happy. Most of them hope to return again but one very interesting boy expects to go to a school in Oklahoma next year. And so another year of school has come to a close.

MARY PICKETT.

QUAKERDOM · AT · LARGE

Merle L. and Carrie Davis, missionaries for several years at Holguin, Cuba, returning with their children, Ruthanna and Ray, for furlough and much needed rest, will reside in the Henley home on College Avenue, Richmond, for some months. They are expected to arrive about July 15.

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Westine Leitzman and Dorothy Pitman whose work is with the Indian Mission at Wyandotte, Oklahoma, are spending their vacation at Santa Barbara and Whittier, California. Dorothy Pitman's father and mother and sister, Ruth, from New England, made the trip to California with them after enjoying a few days' stay at the mission at Wyandotte which made a pleasant break in their trip across the continent.

* * * *

Josiah P. Marvel, of New York City, spends his week-ends for about six months of the year at Easthampton, Long Island. There has never been a Friends meeting established there and he feels a concern for starting one for the summer months. The nearest meeting is eighty miles distant. He would appreciate it if those knowing of any Friends living or summering on eastern Long Island would send him the names and addresses of such. This would be an all Friends group, he says, and members of all branches will be welcome. Letters may be addressed to Josiah P. Marvel, Easthampton, Long Island.

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George Taylor, who supplied the *Whittier News* each day with an account of the activities of California Yearly Meeting, said in his closing statement that "in looking back over the sessions, the impression is strong among many of the leaders that the good hand of God has been upon them. Matters which appeared to contain the seeds of serious dissension have been acted upon with Spirit-directed unanimity and Christian forbearance. The response to various financial appeals seems to indicate that there is an upward tendency from the feeling of financial depression that has been experienced for several years, and we approach the work of the coming year with a greater feeling of confidence in the ability to accomplish the service that God had placed upon the church."

* * * *

As a sequence to the petition signed by 1634 residents of Long Beach, California, which was presented to the city council, asking a ban on cigarette advertising, mention of which was made in THE AMERICAN FRIEND of June 13, the council has had an ordinance drafted as requested in the petition. It is expected that further action will be taken on it in a week's time. The ordinance prohibits the advertising of cigarettes and tobacco in local newspapers; prohibits their sale to persons under 21 years instead of 18, as at present; prohibits sale of cigarettes within 1000 feet of a schoolhouse, and rules out cigarette vending machines. This ordinance, if passed, will effect cigarette and tobacco sales to quite an extent as, we understand, Long Beach has a population of approximately 185,000 people. The petition to the city council was circulated by a number of civic and religious societies and the campaign was started by the Parent-Teachers' Association of that city.

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The North Carolina *Friends Messenger* for June is an especially interesting number giving account of the Edmundson-Fox Memorial dedication and the address of Joseph H. Peele on "The Quakers of North Carolina." The play given entitled "Our Legacy" included among the characters: George Fox, William Edmundson, an Indian Chief, the Governor of Carolina and his wife, represented respectively by Reuben J. Payne, Milo S. Hinckle, Francis C. Anscombe, Henry and Alice Paige White. "Perquimans Quaker descendants of George Fox and William Edmundson flocked to Hertford to pay visible and lasting tribute to the beloved spirits of their predecessors. Old and young, rich and poor, the call of the Friends thundered down the avenues of their early teachings to beckon them to the hallowed spot where Fox and Edmundson laid the foundation for a religion that has stood the test of more than two hundred years. Their tribute was one of granite and bronze to the eyes of the world, but of love and memories to their hearts."

* * * *

The National Christian Council of China, through their Executive Committee, passed the following minute on the departure of Dr. Henry T. and E. Joy Hodgkin for England and America: "The Council will always remember with thankfulness having secured the services of Dr. Hodgkin in 1922 when the Council was first organized. During the intervening years he has rendered very effective and faithful service and has made conspicuous contributions to the enrichment of the life of the Christian Church in China at large, and at the National Christian Council in particular. His Christian statesmanship and sympathetic understanding, his far-seeing vision and personal devotion, have always been a source of real joy and inspiration to his many friends and fellow-workers. The Council wishes to put on record its indebtedness and gratitude to Dr. Hodgkin for the invaluable service he has rendered to the Council during the six years, and its sincere prayer that his future work for the Christian cause abroad will prove to be even more successful and blessed of God than before."

* * * *

"There is a significant movement abroad in the direction of a growing realization of the un-Christian nature of war, one of the latest evidences of which is the new book by Professor Heering of Leyden University, Holland, entitled: "The Sinful Fall of Christendom, a Study of Christendom, the State and War," says *The Friend* (London). The book will be translated into English. It is divided into five main sections dealing with Christianity and War, Christianity and the State, the State and War, a Moral Judgment on War, and the Present Task of Christianity. It is a very earnest and consistent testimony about the subject and comes to close grips with the dominant conception of the State, supporting itself on the fundamental principles of the Gospel. It is an historically framed indictment of the Church, on the ground that she has never found her way back from the "sinful fall" committed in the days of Constantine to the clear demands of the Gospel. It is a deeply religious book that deals with fundamental things.

NEWS OF OUR MEETINGS

At a recent meeting of the pastoral committee of the Wabash, Indiana, Friends Church, of which Edward Hartsuck has been pastor for the past year, a unanimous call was extended him for the coming year, and at the following monthly meeting he consented to remain. He and his wife and family have been consecrated to their task and the church has profited greatly by their faithfulness. Under his leadership all departments of church work are growing.

* * * *

Stanwood Meeting, Kansas, has made arrangements for George and Bell Bond to remain as pastors another year. A revival meeting began June 30 with Sylvia Frazier as evangelist. A parsonage will be built soon and also a basement under the church. Woodstock, an outpost from Stanwood, is growing in interest. Nettie Haworth will remain as pastor another year.

* * * *

Marie Cassell was at Little Ridge, near Fairmount, Indiana, June 16, in the in-

terest of religious education. She gave a short talk to the girls and boys, urging them to make use of every opportunity for good. Her gospel message was helpful and inspiring, and all present were strengthened and uplifted by the service. The ladies of the "Builders" Bible Class recently entertained their husbands at a lively social affair at the home of Mr. and Mrs. Russell Harvey. A spirit of goodwill and friendship could be felt by everyone present. Plans were made for a picnic social in the near future.

* * * *

Friends at New Providence, Iowa, are very much pleased that their present pastor De Witt Foster has consented to remain with them another year. The church at this place has recently sold the parsonage and purchased another property which is more conveniently located. They will make some changes and repairs on the house, which, when completed, will make a much better home for their pastor.

* * * *

Friends have just closed one of the largest and best Vacation Bible Schools ever held at Amboy, Indiana. In spite of the fact that this is a rural community and from eight to ten cars were sent daily to bring the children in from a radius of five miles around Amboy, there was an average daily attendance of 107 and a much higher enrollment. The farmers and merchants became so interested in the work that they donated of their time and money to make it a success. There was a high standard of organization for the school. The faculty consisted of a dean, general superintendent, principal of Kindergarten and Primary divisions, principal of Junior and Intermediate divisions, transportation manager, besides a carefully chosen group of teachers many of whom had college or normal training. On Sunday evening an exhibit and demonstration of their work was put on for the general public.

* * * *

G. Raymond Booth, former pastor the the meeting stopped and visited friends at Amboy, Indiana, and preached Sunday morning. He and his family were on their way to Kansas where his wife's parents live. After the morning service a basket dinner was served in their honor. Louise Hoke who has just returned from France where she has been doing Friends service work gave a splendid talk here, which is her home meeting.

* * * *

On June 2, the Friends Church at Caesar's Creek near Spring Valley, Ohio, was filled for the evening union service which is held the first Sunday evening of each month. The message was brought by Merle Scarfe, pastor of the Mount Holly Methodist Church. Others present who took part in the service were the pastors of the New Burlington M. E. Church, of the Spring Valley and Richland M. E. Church, Elbert L. Portis, of the New Burlington and Spring Valley Friends Church, and the pastor of the local church, Mary C. Antram. The next Union Service will be at the Mount Holly Methodist Church with Rev. Mr. Sellars of Xenia bringing the message.

* * * *

The members of the congregation at Caesar's Creek greatly enjoyed a social at the home of their pastor, Mary C. Antram, recently. After a program of music, and readings with games for the children, ice cream, cake and mints were served to the sixty-one guests. Children's Day Services were held on Sunday morning, June 30, the first part of the service being given to the program of recitations, dialogues and music by the children. This was followed by an illustrated story message by the pastor. After the service, a picture was taken of the group.

* * * *

Three Red Letter days were observed by the Greenfield, Indiana, Friends Meeting in June. On June 2, Recognition services were held for the young people of the meeting who have graduated from the Greenfield and Westland high schools, since Charles Franklin has been pastor. Sixteen young people with their parents and other members of the congregation, listened to a very helpful and inspiring message by the pastor. The church was decorated in the high school colors Black and Gold for Greenfield, Red and White for Westland which, with many beautiful flowers, made the church very attractive. It was a service long to be remembered by those who were privileged to attend.

* * * *

Children's Day was observed at Greenfield on Sunday, June 23. An appreciative audience listened to an excellent program given by the children and young people. A feature of the program was a story, by the pastor, Charles Franklin, primarily for the children but enjoyed by grown ups as well. A roll call meeting was held on Wednesday evening, June 26, preceding the regular monthly business meeting. This is an annual affair of Greenfield meeting, the roll of all members, both resident and non-resident, is called, each one responding either with a Scripture verse, a favorite hymn, poem, prayer or whatever best expresses the sentiment of that heart. Following this meeting a social time was enjoyed, the committee in charge serving cream and cake to the goodly number present.

* * * *

Mooreland, Indiana, Friends Church closed its third Daily Vacation Bible School, Sunday, June 30, when the hand work the boys and girls had done during two weeks, was displayed. The boys did work in wood, while the girls sewed, and made dolls, and one class pieced a quilt. The girls will send their dolls and the quilt to some mission field to the children. We had two weeks of school, and

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on Saturday, June 29, Mrs. Waltz took the lead driving a school hack filled with children, and seven cars following. All went to Memorial park, New Castle, for a picnic. The Disciples church dismissed their Sunday school, and came to the Friends church, on Sunday to watch the various classes, and teachers demonstrate what they had been doing in school. Every effort was blended into the purpose of getting the children to see the importance of living the Christian life. Friday morning, the pastor talked to the children on three great factors of our nation, the Bible, the Christian flag, and the U. S. flag, and that Jesus was the secret of good citizenship. He asked how many children would like to have such a Savior, and every child's hand went up. Then he asked how many children would like to meet him down in front and pledge themselves to the Christian life. All came forward but seven or eight little tots, and knelt in prayer. The teachers were Edith Meredith, Mary Meredith, Venas Waltz, Mrs. McKean, Mary Brown, Roscoe Keasling, and the pastor, C. B. McKean acted as Principal, with fifty-seven children enrolled. The Bird Orchestra furnished the music for the closing day. Teachers were all volunteers without pay. Twenty-five cents enrollment fee took care of all expenses.

* * * *

Charles E. Hiatt held a ten days' meeting at Mooreland, Indiana, in May, his messages were clear, and sound, he was helpful to the church, and a welcome always awaits him here. Mooreland Meeting had four young Friends at Dewart Lake, Young Friends Camp, as follows: Edith Meredith, Mary Meredith, Mary Brown, and Ramona Waltz.

* * * *

The Daily Vacation Bible School at the Indian Mission, Wyandotte, Oklahoma, was quite a success, the whole town being much interested. There were eighty-six children enrolled with forty-two having a perfect attendance. The pageant given on Sunday morning, June 30, was splendidly done, each participant speaking his part perfectly in the program to the delight and great satisfaction of the audience. "The little ones were certainly cute," expresses the judgment of many.

LYNNVILLE MEETING NEWS

O. G. Orcutt of Des Moines, addressed the Friends congregation Sunday morning, June 23, in the interest of the work of the Lord's Day Alliance of Iowa. The slogan of the Alliance is S. O. S.—Save Our Sabbath—and was the subject matter of his address.

The young people of the church met at the home of Mr. and Mrs. Elmer Gause Tuesday evening, June 25 for the purpose of organizing a choir. The pastor and his wife were also present. It was decided to meet Tuesday evening for practice at the church. After the business meeting a social hour followed and at the close refreshments were served.

A number of the members of the local Christian Endeavor society attended the State C. E. convention held June 22-23, at Newton, Iowa. Those attending on Saturday were John Davis, Marjorie and Lorene Ludwick, Mary and Eula Gause. Those attending part time Sunday were Dorothy Davis, John Davis, Velma Gause, Lester Burnham, Rev. and Mrs. Willard Reynold, Mildred Brady, Mrs. Frank Coffey and Mr. and Mrs. T. C. Beatty.

Willard Reynolds, scoutmaster of the local Boy Scout troop, enjoyed with them a trip to Pine lake at Eldora, Iowa, June 24, where they also visited the Industrial school.

BIRTHS

COOK—To Lindley J. and Corona Rayle Cook, Jamestown, Ohio, July 1, 1929, a son, Ralph Edward.

MARRIAGES

BROWN-ANDERSON—At the home of the bride's parents in Clarendon, Virginia, June 14, 1929, Audrey J. Anderson, and Omar J. Brown, a member of Washington Friends Meeting. They will make their home in Washington, D. C.

DAILY BIBLE READINGS

Lesson for July 21. Ezekiel's Vision of Hope, Ezekiel 47:1-9.

Golden Text: Of the increase of his government and of peace there shall be no end. Isaiah 9:7.

M. Ezekiel's Vision of Hope. Ezek. 47: 1-10.
T. Blessings of the Kingdom. Psalm 72: 12-20.
W. Triumphs of the Kingdom. Isa. 25: 1-12.
T. Permanence of the Kingdom. Psalm 72:1-10.
F. Glories of the Kingdom. Rev. 22:1-7.
S. The Universal Invitation. Isa. 55: 1-5.
S. Praise to Jehovah. Psalm 100.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

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Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
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JONES-SCALES—At Lafayette Avenue Friends Church, Brooklyn, N. Y., June 22, 1929. Alice Scynthia Scales, daughter of Edward S. Scales of Richmond Hill, and Harvey Jones, formerly of South China, Maine. W. Glenn Roberts, minister. Both are members of this church and active in Sunday school and young people's work.

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LOCAL MEETING DIRECTORY

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CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. H. R. Keates, Minister.

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